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DUALITY OF MAN AND NATURE.

BY C. STANILAND WAKE.

The position occupied by man as the "crown of creation," the being who, according to the legend of the Hebrew Scriptures, was made in the image of God, agrees with that assigned to him by modern science. He has been recognized as the highest work of Nature, and therefore as furnishing the key to her enigmas. There are those who believe that the universe exists phenomenally only in the mind of man, a notion which logically requires the human mind to be co-extensive with the universe. Without taking this extreme view, it cannot be denied that Nature and man are inextricably bound together. They are in a profound sense complementaries, seeing that man is dependent on Nature for the sensations which give him a knowledge of that which is external to himself; and, on the other hand, to man is due the formulation of the laws that govern the operations of Nature. Man's own mental development has been attended with the interpretation of Nature's methods, and thus he may be said to have given her fresh life and to have clothed her with beauty. Moreover, man has profoundly affected the economy of Nature within the orbit of his own action. He may, indeed, be said to have influenced her in an almost inconceivable manner.

So many human beings have existed on the earth that,

if none had died, there would not now be standing room. In dying, their bodies must have added to the soil a vast mass of matter acquired by them, directly or indirectly, from the atmosphere; but while living, they must have given off influences, physical and mental, which may have greatly modified the earth's environment, and, for aught we know, may have affected distant regions. The General Mind, of which psychologists speak as the product of human mental activity in the past, may have a more actual existence than is realized; and there may be reservoirs of force and energy, derived from living and dying human organisms, of which science has not as yet even dreamed.

Man is, therefore, more than a mere complement of Nature. Although he is not *the* Kosmos (a title that belongs to Nature as a whole), yet he may properly be described as *a* kosmos. As such, he is an epitome of Nature, a focussed universe; and, when his being becomes fully fathomed, the deepest mysteries of Nature will be uncovered and her innermost secrets made known. Hence, great as may be our present ignorance, man will know all in the ages to come, possibly even during this stage of existence; but if not, then in the clearer vision of a more spiritual state. The " Know Thyself " of the Delphic Oracle had thus a profound significance, not at all strange to the ancient philosophic mind, but which was made known only to the initiated. The ancients were careful observers of the moods of man and Nature, and it is probable that they had actually learned much more than we give them credit for. They had not, however, the necessary data for the formation of a perfect science of man, and it has been reserved for us to obtain a more accurate knowledge of the human organism and of Nature itself.

What, then, do we learn from modern science as to the being of man and Nature? One fact of great importance is gradually emerging from the researches of psychologists. It is that, notwithstanding man's organic unity—which cannot be properly denied, although much has been written respect-

ing the dissolution of the ego—a distinction must be made between man's individuality and man's personality. In this way alone can be explained many of the phenomena of hypnotism, and the curious cases of " double personality " which have become so numerous since scientific attention was first attracted to them. Under normal conditions of social existence, a man is known by his personality. He acts characteristically, being described as such and such a person according to his conduct in the affairs of ordinary life. Occasionally, however, the personality to which we have been accustomed disappears, the old memory is apparently lost, and another personality, having its own memory associations, is gradually developed. Well-established cases have occurred in which the new personality has controlled the organism for several years, or has alternated several times with the old one, threatening to become absolute master.

That these personalities really belong to the same individual, however, is evident from the existence of a basic memory common to both. It appears as if there were a cerebral lesion, which interfered with the continued development of the ordinary personality, or of the memory on which it is dependent, and that at this point the second personality starts its existence, like a shoot from the stock of a fallen tree. The co-existence of two independent series of memory associations, attended with a kind of dual consciousness, is not unknown to the normal state of human life. Indeed, it is the ordinary condition of mankind, as shown by the fact that many of the actions of daily life are performed without special attention, and while the mind is otherwise engaged. Thus two people walking along a familiar route will converse constantly without the slightest conscious attention to the way they are going. Dressing, the taking of meals, the performance of actions in ordinary routine, require little consideration, and the mind may be continually occupied with totally different subjects. Habit thus becomes " second nature "; that is, actions which were at first consciously performed have ceased

to be consciously governed, although they remain volitional in the sense of being voluntary. They are, indeed, performed by the organism, which is the real actor in all cases, but only when there is actual consciousness is conduct guided by the rational faculty, which is the attribute of the personality as distinguished from the individuality.

The real agent in habitual actions is the individuality, the relation of which to the personality may be seen by a consideration of the child nature. The new-born child cannot be said to have any faculties in the proper sense of the term. It certainly possesses organic functions, some of which are operative before birth; but its most important functions are still in abeyance. Yet from its inception the child has had an organic existence, with the potentiality of all its subsequent phases of development. That potentiality is due to its nature as a human organism, and has been acquired from those who have given it being. The child is the product of the two parental organisms, of which at first it is merely the unitary expression. The individuality of the child must be regarded as at first belonging to its father and mother, who thus live again in it, and as corresponding to the organism itself as a vital unit—apart from any external relation through the medium of the sensory or nervous apparatus. From the two parental factors the child organism inherits certain functional tendencies, which operate as ancestral memories and at first govern its action. With such tendencies are combined instincts and intuitions, which may be regarded as race memories.

The individuality of an organism is thus the unitary expression of all the influences transmitted through its parents from the infinite past, and is therefore the result of ancestral experiences. After birth, however, the child begins to have experiences of its own, and, as such experiences are multiplied and become registered in the organism as memory, the child gradually acquires a personality which conceals from view the organic ancestral individuality. In this distinction be-

tween the two factors that enter into the composition of every living organism, we have the key to the evolution of Nature; for it is a distinction that runs throughout the whole of Nature's manifestations, corresponding to that between the past and the future, the union of which as the present constitutes the organic condition of the whole. Every organism, like the Kosmos itself, is an embodiment of the past, which forms the subjective individuality out of which the objective personality takes its rise through the appropriation, in present experience, of the future. The organism is thus the medium by which the future becomes past—a change that is registered in the organism itself as a modification of the individuality. A storing of experiences corresponds to the past; therefore, the personality itself, which answers to the present, is merely the presentation of the future on its way to become past. Thus man as a present existence is the representative of both the past and the future; and as these are, in reality, merely the same thing under different aspects—one corresponding to the evolution (or unrolling) and the other to the involution (or inrolling) of the eternal Now—he may be rightly described as an expression or focussing of Kosmical existence.

The past and the future meet in other organic beings besides man, but he alone can attain to a consciousness of the relation in which he stands toward Nature. The animal is sensible of the distinction between itself and its environment, and makes the distinction in action but not in thought. Thus the mind of man alone is fitted to be the interpreter of Nature, which he is able to understand through his power of analysis: the antecedent exercise of this power being essential to the formation of a rational synthesis—therefore to the formulation of the laws that govern the operations of Nature, as well as the activities of mind itself.

If the Kosmos stands for the eternal Present, it must be because it includes both past and future as varying phases of its being, which is the substratum in which the individual-

ities of all finite beings are rooted. The past and the future are, indeed, the same under different aspects, and they represent the duality of Kosmical existence—as force and energy (inaccurately termed by physicists "potential energy" and "kinetic energy") are dual manifestations of Power. Moreover, as an embodiment of the past, every organism is an expression of force. It must also be an expression of energy which represents the future. Force is merely a name for concentrated power, such as is exhibited by a compressed spring. Energy is a name for the same power radiated, i.e., manifested in external action. Thus force is internal activity —that which gives coherence and strength to a body; while energy is external activity—that by which a body makes its power known. Force is really stored up energy, which appears as internal motion, and energy is force given off, i.e., motion externalized; so that energy and force are mutually transformed under the influence of the organism.

If, instead of regarding the animal organism as a whole, we consider it under a dual aspect, we may treat it as separable into two parts, one of which represents the activity of the principle of concentration and the other that of the radiative principle. These two activities constitute the polarity of the organism, and they correspond to the force and energy of physical manifestations. As thus stated, there is no difficulty in identifying the two organic factors that embody those principles. Although the muscular and nervous systems are closely connected in origin, yet they develop differently, and, complementary in their action, finally stand in opposition to each other.

The chief centre of the nervous system is the brain, which is the great source of energy, just as the muscular system is the source of force for the organism. The power of contraction and expansion that constitutes the function of a muscle proves that it is a storehouse of the internal motion to which the term "force" is applied, and which is always ready to be transformed into energy by external action. The greater

muscular strength of man as compared with woman, especially in the upper part of the body, might be supposed to prove that the muscular system is there chiefly developed. But if we consider the great size of the muscles of the loins and thighs, and that these are more voluminous in women than in men, we shall see that the chief seat of muscular development is in the lower part of the body. This is required by the fact that the legs and feet support the body. It is the same with four-footed animals, whose greatest muscular development is almost always in the loins, as the hind limbs must bear the weight of the body whenever, for any reason, an erect attitude is assumed.

But the most important organic feature of the muscular system is its association with the sexual and excretory organs, a fact of great significance in connection with the actual nature of the organism. Haeckel, in his "Evolution of Man," points out that the "remarkable secondary combination of the urinary and the sexual organs into a common 'urogenital apparatus,' or 'urogenital system,' is highly characteristic of the higher vertebrates." There must have been some reason for such a combination, and it is to be found in the fact that the functions of the two sets of organs have much in common. Different as are their products, not only are both excretory, but both are due to the activity of the same principle—concentration. This operation has relation, moreover, in both cases to the *individual*, although the excretory organs proper are concerned with the removal of products whose retention would be deleterious; while the sexual organs are concerned with the reproduction of the organism itself—a function of great importance.

Haeckel states that reproduction is "a form of nutrition, and a growth of the organism to a size beyond what belongs to it as an individual; so that a part is thus elevated into a new whole." This is especially true of the lower forms of animal life; but, since the development of sexual reproduction, this has become equivalent to coalescence or conjunction, in which

one individual results from more than one, which individual, as a rule, " possesses a higher function than that of the two units from the coalescence of which it sprang." Haeckel places conjunction in opposition to propagation. In propagation, two or more new individuals arise from one, a process undoubtedly opposite to that of reproduction, in which one individual arises from two. In the latter case we have the result of concentration, while the former exhibits the action of radiation. As reproduction belongs to the lower part of the organism, where the muscular system has its chief development, so propagation belongs to the higher part of the organism, where the nervous system is most fully developed. Thus propagation is the expression of energy, having reference to the growth of the personality; and reproduction is the expression of force, having relation to the outgrowth of the individuality and to the continuance of the race consequent thereupon.

As the functions of reproduction and propagation belong to the same organism, their action must be complementary, although opposed, as is the case with the muscular and nervous systems, in which the principles of concentration and radiation are respectively embodied. But these opposing activities are exhibited by both poles of the organism. For concentration of matter is attended with radiation or emission of motion, and radiation of matter is attended with concentration or absorption of motion: as the chemical union of two bodies produces the emission of heat, their decomposition being accompanied by the absorption of heat. We have here the secret of the relation of psychology to physiology, for the former has reference to the function of the organism, which is motory, and the latter to the structure, which is stable. The right understanding of this point is essential to the knowledge of man's nature as a microcosmos; yet a sufficient explanation of it in terms of modern science is still wanting, because we forget the important position occupied in Nature by the principle of organization, or co-ordination.

We are here concerned, however, with the physiological relations of energy and force, as to which it is evident that, as the molar phase of energy, or radiative motion, is light, its physiological correspondent must be sought in the sense of sight. The function of sight is isolation, and the condition of its operation is neurosity. The molar phase of force—gravitation, or concentrative motion—has for its physiological correspondent the principle of combination, or coalescence, the condition of which is muscularity, its organic reality being sex, which is clothed by Haeckel with the character of a special sense. But energy, whose special organic associations are with the nervous system, is the characteristic of the male among animals; therefore force, whose special associations are with the muscular system and its allied urogenital system, should belong more particularly to the female. As male and female alike, however, have both nervous and muscular systems in combination, they must each be embodiments of energy and force, although the former is predominant in the male, and the latter, as the principle of concentration, in the female. This explains why the woman is the child-bearer. For the child-germ is the product of the operation of the force principle; therefore—though the father, as the chief possessor of energy, supplies the principle which sets in motion its fœtal development—it properly belongs to the mother.

In the process of development, both of the individual and of the race, the male, as the expression of energy, may be regarded as embodying the principle of Evolution, and the female, as the expression of force, that of Involution. The undulatory motion which is the dynamic aspect of light is only a special phase of evolution, the material condition of which is atomic repulsion: as the spiral motion which is the dynamic aspect of gravitation is merely a special phase of involution, of which the material condition is molecular cohesion. But the mediation of the ether is necessary for the transmission of light-energy, and to the action of that substance we must also ascribe the concentrative process called

gravitation. We may thus say that both evolution (radiative activity) and involution (concentrative activity) are traceable to the ether. This would not be possible unless the ether had a peculiar constitution.

The general opinion is that this substance is in a viscous state similar to a mass of jelly, possessing considerable rigidity as a whole, and yet permitting the free movement of bodies within it. Moreover, the ether is sometimes spoken of as having a spongy nature, and this would seem to be required by its absorbing and emitting the energy transmitted to the earth by the sun. Probably the real state of the etheral substance—which is not *ethereal* in the ordinary sense of this term—is that of a mass of elastic fibres. The fibrous state would seem to be required by the fact that tension and torsion are the conditions necessary for the functional activity of the ether. Its tension gives rise to undulations which are transmitted to us as light, or molar energy; and to its torsion, or side pressure, is due the spiral motion which gives the concentrative force of gravitation. According to this view, undulation is only a name for evolution, and spiralization a name for involution. Hence, we may see in the ether the cosmical representative of the organism, wherein are united the nervous and muscular fibres which are embodiments respectively of energy and force. The physical body must be regarded, indeed, as an extension of the ether, the dual aspects of which stand in a negative and positive relation to each other—as expressions of the opposing principles of radiation and concentration, which appear, in physical nature, as energy and force.

This introduces, however, a third factor into the kosmical system—that which gives it the organic or co-ordinating principle of which the two other factors are really the dual manifestations. This duality is exhibited throughout the organic world in the distinction between physical and psychical activity. Psychically, it is observable in the opposition between the affective and the effective elements of man's being

—Feeling and Will, each of which, moreover, has its negative and positive aspects answering to the energy and force of the physical world. The province of Reason has also its affective and effective elements, of which one supplies the condition, or law, of its activity, and the other the thought which is its instrument. To the realm of thought belong the Same and the Different, which in Plato's system form the two lower elements of the Soul of the Kosmos. In like manner, Plato endows the human body with two inferior souls, the energetic soul and the appetitive soul, both of which are mortal. The immortal brain-soul answers to the Reason of the Kosmos, that which gives it organized form; and thus it supplies the principle of co-ordination whose presence constitutes the unity of man as of the Kosmos. Every organism, therefore, whether it be universal or limited, is a unity which manifests itself, psychically as well as physically, under a double aspect. In one aspect it appears under a negative rôle, where an analytic process is attended with the setting free of energy. Under the other aspect it is positive, and here there is the absorption of energy which accompanies the synthetic process. By the co-ordination of these processes, however, the unity becomes a trinity; and it has now to be shown that the true monistic philosophy recognizes both Man and Nature as having a trinity of being, notwithstanding its duality of operation. But this must be reserved for another article.

INTUITION.

BY B. F. UNDERWOOD.

All who have given any thought to the subject recognize a difference between intuition and reason. Intuition is commonly called immediate perception. This is inadequate. Intuition is rather a perception of relations than a perception of objects, because its decisions are not always demonstrable to sense. That two objects placed beside two other objects form a group of four, can readily be seen by the eye. But, if five hundred objects are placed beside five hundred other objects, the eye does not see instantaneously that the total is one thousand, although intuition sees the equivalence of ratios with the same lightning swiftness in the latter case as in the former.

The truth respecting the square of the hypothenuse in the forty-seventh proposition of Euclid is learned by reflecting and reasoning. The truth expressed in the axiom: If equals be taken from equals, the remainders are equals, is perceived by intuition. The axiom is self-evident, because no other relations are implied beyond those specified in the terms of the statement. The mind, therefore, in apprehending the terms, apprehends the equation of the terms. To a mind possessed (through experience) of all the relations expressed and implied in the terms of its proposition, any truth is self-evident.

Intuition perceives necessary truths because truths so distinguished express relations that are simple, constant, and familiar, and from which all contingencies are therefore excluded. Contingent truths are perceived, not intuitively

but by reasoning, because (1) the relations they express are complicated, (2) there is a possibility of variation in the terms, and (3) not all the co-operant factors can be discerned beforehand. But truth is truth. One truth is no more necessary than another. It is our discovery of a certain class of truths, not truth itself, that is contingent.

Intuition enters into all our judgments. It sees relations beyond our powers of demonstration, because back of it is a fund of race experience, organized and consolidated in the form of adjustments, of aptitudes, and of predispositions, compared with which one's individual experience is inappreciably small. Our intuitions of space and time, to which our relations have been constant throughout our existence as a race, are constructed of experiences which lie so far back in the forgotten past that their elements can scarcely be detected. We have rational intuitions and moral intuitions, whose elements are so difficult to trace that many yet regard them as primordial endowments, rather than as products of development. Viewed in the light of modern psychology, the quickness with which intuition sees relations that do not admit of sensible demonstration is not surprising. But it is so common to mistake inference, prejudice, and even passion for intuition, that all sorts of extravagant claims have been made; and these claims are by no means confined to the ignorant.

Organic evolution makes investigation of intuition a part of the study of heredity. For metaphysical phrases like a priori forms of thought, are substituted the terms aptitudes, tendencies, predispositions, inheritances—words that indicate our dependence upon the past as the source of our physical, mental, and moral nature. In every stage of evolution, from lower to higher conditions, the human mind and body have been correlated. The capacity to perceive the truth of an axiom, as well as the ability to walk erect, has been acquired. Does any one who holds to the theory of evolution suppose that man slowly learned to walk

erect, but from the first possessed intuitive powers by which he could perceive axiomatic and moral truths? The difficulty with the old psychologies is that they deal only with the mind of the adult and of the highly evolved individual, ignoring the fact that the natural equipment of the adult is slowly developed from the conditions of infancy, and that the higher faculties of civilized man have been evolved from savage and bestial conditions.

When Kant wrote, there was no science of psychology based upon evolution. In the light afforded by subsequent discoveries, he would probably see, were he now living, that his philosophy is inadequate to meet the requirements of today. With his great intellectual powers, he would doubtless clearly realize that our ideas of space and time and our rational and moral intuitions, although irreconcilable with the experience-philosophy which he opposed, are in harmony with the larger philosophy of evolution. This philosophy recognizes in the individual mind the a priori element for which Kant contended, but, instead of stopping there, finds that the element which is a priori to the individual has its origin and explanation in the experience of the race. This is as true of the intuitive powers of man as of the instincts of the lower forms of life. They are all spiritual in their nature.

If evolution be regarded as only a differentiation and development of organic structures, and the spiritual life which pervades the universe and embodies itself in these ascending forms be ignored, what is there to account for even the sensibility of the worm? The mind of man must have a spiritual basis, which in its essential nature we may believe is eternal, partaking of noumenal being. Evolution is the process by which man, inheriting the accumulated life-experiences of the race, has, in this order of being, reached his present condition.

> "All experience past became
> Consolidate in mind and frame."

For philosophic discussion, the word experience requires a wider meaning than ordinarily. They who have studied

supernormal phenomena know that there are means of acquiring knowledge in which the sensory channels are not employed; and such knowledge, gained by or through the subliminal consciousness, would seem to imply strata of consciousness beyond our ordinary conscious life, and experiences that transcend those of our present conscious plane of activity. The reincarnationists see in such facts indications of the doctrine of pre-existence. Metaphysical transcendentalists, as they come to recognize the facts, are likely to cite them as proofs of the weakness of the experiential theories of knowledge. Those who adhere to the terminology and associations of the experience-philosophy will see that, as it has been modified and enlarged to meet the demands of evolution, so it will need further enlargement to make it consistent with clairvoyance, telepathy, and other supernormal phenomena. As the word experience was widened to include not merely the experiences of the individual but those of the race, accumulated and transmitted as aptitudes, tendencies, and intuitions, so it must be further widened to include those psychical activities that are not registered as memories in the conscious mind.

THE KABBALA AND "BEING."

BY C. H. A. BJERREGAARD.

For our present purpose it is unnecessary to discuss the origin, authorship, etc., of the Kabbala. It is enough to say that the Kabbala is the esoteric sense of Judaism in its most philosophic aspect. It is the "received," traditional understanding of certain dogmas and rituals. It is a theosophic view of Being; not Theosophy in the modern sense, but the "wisdom of God" in the old sense, which presupposes a union of God and man. Theosophy is wisdom, not "from" God, but "of" God; i.e., it is God in man speaking, acting, doing, etc., not man speaking, acting, or doing in or by God. The old sense of the term is God revealing himself in man as in the Christ.

The Kabbala is a Theosophy that reveals Being in Nature rather than in man, though the great Being thus revealed is shown in the human form. In the Kabbala we see Being humanized in nature. We cannot begin to understand the Kabbala if we treat the books called by that name in the same manner as we ordinarily treat books. Its wisdom cannot be read by any intellectual process: it can only be attained by living it. We must be merged in the Beloved to understand the beauty of the Beloved. Love is the alchemic dissolvent. If we love, we stand on that dimensional plane immediately adjoining our present ones. I do not like to term it "fourth dimensional." I call it simply the fourth plane. Let me express my meaning by a diagram:

Matter is known as solid, fluent, gaseous, and under a fourth form;
Spirit is known as knowing, willing, loving, and under a fourth form;
Soul is known as vegetative, animal, human, and under a fourth form,

—which fourth form is that of Being: a form expressive of Wholeness, Divinity, etc. To the three existences, Matter, Spirit, and Soul, comes a fourth existence, which is likewise divided into four forms, not even the names of which are known to the present world.

To Matter, answers the Kabbalistic world Aziah, especially that unknown fourth form, spoken of above—the World of Action. To Spirit, answers the Kabbalistic world Yetzirah, especially the unknown fourth form—the World of Formation. To Soul, answers the Kabbalistic world Briah, especially the unknown fourth form—the World of Creation. To the fourth existence, said to be divided into four forms, answers the Kabbalistic world Atziloth, which is the Archetypical World. None of these worlds are first or last, above or below, inner or outer; they are both up and down, here and there. They move forward and backward and sideways at the same time. They are not conditioned by space and time. They do not exist apart, but only as a Whole, being the father, mother, and child of one another. They express the Kabbalistic idea of Being cosmologically.

The intellect is utterly incompetent to understand this mystery. As already stated, we must live into the fourth plane to understand it. Thus we get Kabbalistic theosophy, or the Kabbalistic philosophy of Being. I have elsewhere shown how this "living into" the fourth plane is accomplished. In former essays of this series, where I speak of Color and Numbers, the key has been given.

Besides this cosmological theosophy of Being, the Kabbala has a theological one—in its teachings about the Sephiroth. In the Kabbala, Being is called "En-Soph," or the Endless, the Boundless; and by this term is conveyed the idea of the Non-Existent, for that which intellect can neither grasp nor depict is in a sense not existing to us. The En-Soph has neither will, thought, nor action. By these characteristics we readily recognize Being; for, having no will, no thought,

and no action, It cannot be proved. Said the "Ancient Sage":

> "Thou canst not prove the Nameless;
> For nothing worthy proving can be proven,
> Nor yet disproven: wherefore Thou be wise,
> Cleave ever to the sunnier side of doubt,
> And cling to Faith beyond the forms of Faith!"

The medium by which the En-Soph is known in the world is the ten Sephiroth. These Sephiroth have been understood by various mystics to be substances, intelligences, powers, principles, entities, attributes, or organs of the Deity, all of which terms are equally correct and useful to the student who intellectually endeavors to grasp the fulness of the Sephirothic revelation. Under such terms, the Sephiroth are simply various forms of Being. They are not creations, but emanations. A creation implies diminution, whereas an emanation does not. The Sephiroth and the En-Soph form a unity, the former differing from the latter only as light differs from fire. On one side they are boundless, on the other finite. If we compare the world to a gigantic tree, and think of the root as being in the spiritual world of the Sephiroth—or as an immense sea fed by a spring everlastingly gushing forth—we have a good mental picture of the En-Soph and the Sephiroth and their relationship. In the Sephiroth, the En-Soph (Being) is blossoming and bearing fruit in the world. They are open within but closed without.

Retaining my picture, I call the branches, leaves, and fruit of the world-tree, the Sephiroth, or the elemental forces of the world, the "nature-spirits" of Jacob Bœhme, the "archetypes" of Plato, etc. Through these forces we are directly related to the En-Soph, or Being. The occultist will see the practical use of this. The healer will know where to place his patient, and the saint climbs readily "the golden stairs" to Union with God—the goal of all mysticism. We can command the Elementals. Though they are infinitely stronger than we, we hold sway over them in virtue of our humanity. Manfred calls:

"Ye spirits of the unbounded Universe!
* * * * * * *
Ye who do compass earth about, and dwell
In subtler essence, . . .
I call upon ye by the written charm
Which gives me power over you—Rise! Appear!"

The Seven Spirits answer:

"Earth, ocean, air, night, mountains, winds, thy star,
Are at thy beck and bidding, Child of Clay!
Before thee at thy quest their spirits are—
What wouldst thou with us, son of mortals—say?"

It is instructive to compare the nine orders of the three hierarchies of Dionysius with the Sephiroth. According to Dionysius—a name that stands for Western mysticism—immediately upon the Trinity, corresponding to Kether, come Seraphim, "all flaming and on fire," and Cherubim, "glorious beings of light, shining in nature." The first, called "wise lovers," correspond to Binah (Intelligence); the second, called "loving wisdoms," correspond to Chokhmah (Wisdom). Dionysius says we place ourselves in communion with the first by "our universal charity"; with the second by "divine wisdom." The Seraphim and the Cherubim unite in the Thrones (or Seats), the third order of the first hierarchy, who themselves also are wise, loving, and "kingly"; they correspond to Tiphereth (kingly beauty). We commune with them by "being just."

In the second hierarchy we note first Dominations, "an express image of the true and archetypal dominion in God;" they correspond to Geburah (strength). The next order is Virtues, in which are "zeal and care and energy, that all things in God may be strongly and manfully valiant in chaste and masculine virtue;" they correspond to Chesed (mercy). With the first we commune by self-control; with the second by compassion for suffering. These two, Dominations and Virtues, unite in the Powers, which "exhibit in themselves the Divine unity, simplicity, power, and authority." They,

too, correspond to Tiphereth (kingly beauty). We commune with the Powers by resisting temptations.

The third and last hierarchy consists of Princedoms, Archangels, and Angels. The first, "an image of the true and exalted principality in God," correspond to Hod (splendor). The second, "a certain supreme, wise, and virtuous power," correspond to Netzach (victory). The third order, Angels, are "tidings bringers," and the ultimate result of all the emanations, hence so beautifully corresponding to Yesod (foundation). As all the Sephiroth unite and coalesce in Malkhuth (the kingdom), so the Hierarchies are a Unit. With the Princedoms we commune by humility; with the Archangels, by "the study of the Divine Law"; with the Angels, by obedience.

It seems strange that the world has not discovered these relationships before. No doubt many occultists know these secrets and keep them. But in this New World in which we live there is no reason for keeping such secrets for selfish use. Let all mankind know them and place itself in communion with the powers "sent to minister" unto us. Being is free to all. God is to be had for the asking.

In the Sephiroth we meet Being in tangible forms. They are the active energies of Being: the active principle—

> "In all things, in all natures, in the stars
> Of azure heaven, the unenduring clouds;
> In flower and tree, in every pebbly stone
> That paves the brooks; the stationary rocks,
> The moving waters, and the invisible air."

Speak of Nature as much as you like when you enjoy the landscape, or study the "impenetrable cell of the silent heart," or look into the "gentleness of heaven"—

> "The Being that is in the clouds and air,
> That is in the green leaves among the groves,"

is the Sephirothic revelation. The Orphic song you hear vibrates with "high and passionate thoughts," or laws (if you

like so to call them), and they are "the soul of all the worlds." In your aspirations "the holy essence rolls;" in your ideal longings the "one God, the one Law, the one Element, the one far-off, divine event, to which the whole creation moves," reverberates. Your vision, song, aspiration, and longing are moved by one living soul—Being, in Sephirothic multiplicity.

Leibnitz's famous "Monadology" defined the Sephiroth as monads. From that work I translate the following: "The monad is a simple substance, entering into those which are compound: simple, that is, it is without parts." "Monads are the veritable atoms of nature; in one word, the elements of things." Atoms, to Leibnitz, are centres of force —"spiritual beings, whose very nature it is to act." They are not mere forces, as mechanics may define them, nor mathematical points; they are beings which, as Faraday has said, "extend, so to say, throughout the whole of the solar system, yet always retaining their own centre of force." * One Sufi poet said: "God made every atom in space a mirror, and fronteth each with his perfect face;" and another said: "Cleave an atom, and in it you will find a world."

Leibnitz's atoms, or elementary vital forces (or Sephirothic groups, as I call them), do not act mechanically, but from an internal principle—Being. They are incorporeal yet real units, inaccessible to all change from without, and subject only to internal movement. They are indestructible by any external force. They have no beginning or end; yet every beginning and end is in them. They have no limits or boundaries; yet they contain all limits. They are eternal; yet they exist in space and time. They are representative beings; yet they reflect one another, and are living mirrors of the universe within their own sphere.

Leibnitz further says: "The monads have qualities; otherwise they would not even be entities." The qualities attributed to them make them appear very much like living,

* Faraday: "Life and Letters." Ed. by B. Jones. Vol. ii., 278-9.

rational beings. To my mind they seem like those little beings represented by Raphael—a head upon a pair of wings, or pure intelligence without body. Leibnitz says we " may give them the name of Perfection (entelechies), inasmuch as there is in them a certain Completeness (or Perfection). There is a sufficiency which makes them the sources of their own internal actions, and, as it were, incorporeal automata." " All simple substances, or monads, may be called souls." This last remark reminds us of Philo's " logoi," and Scaliger's " seeds of eternity."

It is true that " Being dwells in all things in fulness;" and what is the Universe but the " fulness of Him that filleth all things with all things? " But it is also true—a fact especially emphasized by the mystic—that " there is a world of creatures, of living things, of animals, of Perfection of souls, in the minutest portion of matter. Every particle of matter may be conceived as a garden of plants, or as a pond full of fishes—all swarming with life." Let us not take these words as space definitions. In mysticism we know neither large nor small. In these words we hear two notes—one that leads us into the Vast, another that creates states of concentration: one that on the lines of intensity seeks the great Being. It is by the latter that we enter the realm of the Sephiroth. The note is the way; the means are given above.

" Like seeks like " is an invariable law. The powers of intensity are to be sought by intensity—concentration, in fire, in love: " Love, creation's final law."

Thus far I have spoken of the Sephirothic forms of Being as objective; but they are not only " outside " patterns, or moulds: they are the very Ground of our individual existence. They are not only " the world of Sephiroth," or " the world of Emanations: " they are " the Primordial or Archetypal Man; " our own innermost Self; " the Heavenly Man." Kether (or the Crown) is the head; Chokhmah (Wisdom) is the brain; Binah (Intelligence) is the heart, or understanding. These three form " the head." Chesed (Mercy, or Love) is

the right arm; Geburah (Strength) is the left arm; Tiphereth (Beauty) is the chest. These three form the second triad. Netzach (Firmness, Victory) is the right leg; Hod (Splendor) is the left leg; Yesod (Foundation) is the genital organs. These three form the third triad. All nine Sephiroth, or three triads, are harmonized in Malkhuth (the Kingdom). Ezekiel saw the Archetypal Man in the mysterious chariot, and thus saw the real man. Any one may now see that vision in his own hand, when outstretched toward the sun.

The reader who has attentively followed the train of thought in former essays of this series will notice the different expression given by Israel to Being. In the former we met almost everywhere only cosmic forms; in the Kabbala we get psychological forms, and these have become personifications of the theological attributes of Being. We also get naturalistic forms. The naturalistic form of Being in the Kabbala is that of Alehim (Elohim), "gods many and lords many," whom the heathens feared and worshipped. Alehim is derived from El, which signifies "strong," or "mighty." Of El I have spoken at length in former papers. Let me here in addition quote the new Bible, Oahspe, the most modern Kabbalistic work (p. 130):

"Man drew a circle and called it O, for it represented that which was without beginning or end, and which contained all within it. Then man drew a line cutting through the circle from east to west, to represent the light of the east travelling to the west. Then man drew a line from below upward, cutting the circle at right angles with the horizontal, to represent the one road of all things—from the bottom upward forever. The first line man called E, for it was the same that the wind speaketh in the leaves. But the second line he called Ih, for it represented that unseen shaft that cutteth all things in twain. And when man had completed the engraving, he called it E. O. Ih, which is now pronounced 'Jehovih.'"

The O is the Kingdom, Malkhuth—the Circle of Existence; the E is sound—longitudinal vibration; the Ih is the transverse or luminous ray. Thus Jehovah is a purely natural form of Being, according to Oahspe, and the Kabbala read with this key gives some very curious results. Both

I H V H (Jehovah) and A H I H (Eheieh) convey the idea of existence. Eheieh is "the glyph of existence." If we place the two names within the arms of a cross made by longitudinal and transverse vibrations, we obtain:

—an expression for Being, the same in the Old Testament, the Kabbala, and Oahspe. And who is the Eheieh—"I am that I am," the IS (Isis)—but the same as the Elohim, the Nature Spirit, the El of all mythologies and religions? The clairaudient scribe of Oahspe also heard in nature the word "Elohim" (pp. 366-7):

"As the wind whispereth E in the leaves, and uttereth O in the ocean's surge and in the thunder above, and Ih in the winter's shrill whistle, so came the name E. O. Ih, which hath become Jehovih, and Eloih, and Elohim, and Wenohim.

"Eawahtah said: I am Thy servant, O Great Spirit. What shall I call Thee, that the tribes of men be no longer distrustful? Then answered the Creator: Call Me after the wind, O Eawahtah!

"Eawahtah said: How after the wind? The Great Spirit said: Come with Me, My Son. Then Eawahtah walked along and came to a place where the wind blew in the leaves.

"The Creator said: Tell Me, My Son, what saith the wind in the leaves? And answered Eawahtah: E! Then the Creator took Eawahtah to the big sea water, and asked: What saith the wind in the water, My Son?

"And Eawahtah answered: Go! Then took the Creator Eawahtah to the high crags, the rocks above the clouds, piercing, where the wind whistled; and He said: What saith the wind, My Son? And Eawahtah answered: Quim!

"And the Great Spirit said: Call Me Egoquim, O My Son. I am three in One; the earth and all that is in the earth and on the earth, and all the stars and moon and sun; they are one of My members. And the air above the earth, the Atontea, is another member of My Person. And higher yet, in the high place above the air, is the ether, the great penetrator; and that is the third member of My Person. I am everywhere, far and near; all things thine eye seeth, all things thine ear heareth, are of Me and in Me."

To lovers of Nature, this naturalistic form of Being will easily commend itself, bringing them to the highest (theosophic) spirit of the Kabbala. Students of a theological trend of mind will indulge in a study of the Sephiroth as theological attributes of the Most High, and will see them not so much as powers as work-manifestations of a personal Creator and Providence. An historic examination of the Kabbalistic literature will readily prove the justice and correctness of my assertion that by far the greatest number of published studies on the Kabbala are theological. It is to be lamented that this is so; but we must hope that the naturalistic study of the Kabbala will soon find earnest devotees. The field is large and the soil is rich.

ANALYSIS OF ANGER.

BY AARON M. CRANE.

(*Part II.*)

Jesus teaches by parables drawn from subjects familiar to his hearers. It is proper to deduce from these illustrations the general principles they are intended to illustrate. Offering gifts on the altar of the temple at Jerusalem was as familiar to the people of Judea as going to church is now to the people of Europe and America. They all knew that, under the Mosaic law, the ceremonially impure or unclean person could not offer gifts upon the altar because it was held that his impurity made him unworthy. He must first cleanse himself, or be purified in the prescribed way. It is to this that Jesus alludes when he says:

> "If thou bring thy gift to the altar,
> And there rememberest that thy brother hath aught against thee."

Jesus taught mankind to call God Our Father; hence, with one Father all men are brothers, and this precept thus becomes universal in its application; yet, as he said on another occasion, it is "to those who hear," that is, those who understand. While it is addressed specially and directly to each one who hears, and, so far as that person is concerned, to no one else, yet it is just as specifically directed to every hearer.* It is for each individual; therefore, for all mankind. It may refer to that which no one but the hearer can know,

* The grammatical form of the language (second person singular of the personal pronoun) is conclusive on this point—as to the case immediately under discussion. If I am hearing, it is to me and to no one else, so far as I am concerned.

as well as to that which is widely known; yet it is for the hearer exclusively, without reference to any other.

The language is also comprehensive, containing neither modification nor exception. No question is raised about the magnitude of the difficulty. The language applies to the least as well as to the greatest things. There is nothing in the statement about the cause of the trouble; which one began it; which one was in the wrong; or which one should make the first advances toward settlement. These considerations have nothing to do with the case, as the Master presents it. The only question to be considered is whether the hearer recognizes that his brother has aught—the slightest thing—against him. Does he perceive that his brother is offended? If so, it follows that there must be somewhat of the same error in himself. If there were not he would not recognize that his brother had anything against him, because the separation between truth and error is so complete that neither recognizes the other. If he sees a mote in his brother's eye, then there is a beam in his own eye.* The presence of this recognition renders him unclean, not ceremonially but really—therefore unfit to offer on the altar his gift to the Lord. Only purity can come into the presence of God. This fact not only justifies the advice which follows, but makes any other advice impossible: "Leave there thy gift before the altar and go thy way." This is imperative in both points—leave, and go. But the condition may be changed, and thus the difficulty removed; otherwise Jesus would not have directed that it should be done. He never asks any one to do what is impossible. The remedy is included in the concluding words of the same sentence that declares the disability—so closely does he unite the remedy with the error:

> "First be reconciled to thy brother,
> And then come and offer thy gift." †

* This idea is expressed more at length in Matt. vii. 3-5, where it is clearly indicated that the one that would judge, seeing error in another, is in as much greater error as the beam exceeds in size the mote.

† As good scholastic authority as is to be found in Europe or America

Jesus does not say, Reconcile thy brother, but, "Be thyself reconciled to thy brother"—in total disregard of any question as to which may be wrong. Neither does the language admit of either a double or a doubtful meaning. Jesus does not say, Seek reconciliation. That would introduce another person, and it might also admit an excuse for the hearer, because there would be something depending on what the other might do. He says, "Be reconciled"; that is, remove from self this recognition of discord. The language is peculiarly exacting. It is only such self-reconciliation that is complete, because, so long as the hearer recognizes that his brother has aught against him, just so long will there be left in his own heart a trace of irreconciliation. Jesus requires such a cleansing of self as results in perfect purity.

This preliminary of reconciliation having been effected, the hearer is ready to participate in the act of worship, just as, under the ceremonial law then in force and in practice among the Jews, when the ceremony of purification had been completed the man could take part in the temple worship and offer gifts on the altar to the Lord. Says Jesus:

> "Agree * with thine adversary † quickly,
> Whiles thou art in the way with him."

defines the Greek verb, here rendered "be reconciled," by the phrase, "be changed throughout;" hence, when applied to the relationship of one toward another, where discord has come between, it means, "renew friendship with that one." The Master's precept becomes clear when the literal meaning of the word is introduced into the sentence, which then reads: "First be thou 'changed throughout' toward thy brother; then come and offer thy gift." If the change is "throughout," remembrance cannot be left in the heart. Under this teaching, even the recognition of anger in another must be cast away.

* The Greek word here translated "agree" is said by one excellent authority to mean, "be in good mind;" and another defines it with the phrase, "be of a peaceable disposition." The English word "agree" does not necessarily include in its meaning such a change of mind or disposition as is indicated by these definitions; but this mental change constitutes the essence of Jesus' precept in this illustration, the same as in the preceding one.

† The word "adversary" here stands for a Greek word that properly means, "opponent in law"; and the remainder of the sentence introduces the judge, the officer, and the prison, all in accord with this signification. With this rendering the sentence becomes: "Agree with thine opponent in law quickly, whilst thou art in the way with him." This translation does

Here is such a difference between two persons that each looks upon the other as an opponent. There is contention. As in all that has preceded, so here, Jesus introduces no question regarding the cause, character, magnitude, or any other circumstances connected with the affair, except the disagreement. Regardless of every modifying condition, he says: "Agree with thine adversary." This is imperative, and without exception. The requisite is "agreement," and this means a perfect cleansing of self from all feeling of animosity. Then a mutual adjustment of the misunderstanding, which is the object sought, will result easily and naturally. The words of Jesus are equally applicable to each of the contending parties; but they are also specifically addressed to the one who hears (understands). There is no excuse for the one who has heard to wait for the other to hear, because, having heard, the message is for him.

The time is as clearly set forth as the work itself. It is now, "whiles thou art in the way with him." There is to be no postponement to another occasion, which may or may not be more propitious. In neither the letter nor the spirit of the language is there any escape from doing this now. This peculiarity is only an illustration of a similar condition in all the precepts of Jesus. They are to be complied with at once.*

not change any of the requirements indicated by the declaration, which is in its nature illustrative, but which, if its spirit were observed, would result in the adjustment of all misunderstandings, including lawsuits.

* Paul's famous declaration, "Be ye angry and sin not" (Eph. iv. 26), is a curious mistranslation. In the fourth Psalm is an earnest appeal to the wicked to forsake their ways, and they are besought to "Stand in awe [of the Lord] and sin not." Two or three hundred years before Paul's time, the translators of the Septuagint rendered the Hebrew of this passage into appropriate Greek. Paul wrote in that language, and in his appeal to the Ephesians to lead better lives he quotes the expression of the Psalmist in the exact form in which it appears in the Septuagint. Finding that one of the words of Paul's Greek might mean, "to be angry," the translators of our Bible so rendered it without reference to the meaning in the place from which Paul took it. The true signification of the expression must be found in the Psalm, and there can be very little dispute about the meaning there. A reading of the Psalm will show that the writer could not have meant, "Be angry"; and the translation, "Stand in awe and sin not," harmonizes far better with the character of Paul's appeal to the Ephesians.

The words of Jesus may be searched in vain for anything contradicting or even modifying what he says in the Sermon. Other teachers may speak of anger with some degree of palliation, excuse, or toleration; they may even say that it is sometimes unavoidable, justifiable, necessary, or even praiseworthy. Jesus never does. No form of anger is admissible under his teaching.*

All this is in accord with the precepts, "Resist not evil," and "Love your enemies." Indeed, it constitutes the necessary preparation for compliance with these higher requirements, because men cannot love their enemies while they have the consciousness of enmity in their hearts.† This condition is a pre-requisite to the prayer from the cross: "Father, forgive them, for they know not what they do." All these are fulfilled by compliance with his new commandment: "That ye love one another; as I have loved you, that ye also love one another" (John xiii. 34); and he told them how he had loved them: "As the Father hath loved me, so have I loved

* At one time, when he was about to heal a man, the people objected because it was the sabbath. The King James Version reads (Mark iii. 5), "When he had looked round about on them with anger, being grieved for the hardness of their hearts," etc. Grimm and Thayer define the Greek word here rendered "anger" as "agitation of the soul; any violent emotion." If this meaning of the word be substituted here, the whole sentence comes into harmony with the declaration that he was grieved, and it then reads: "When he had looked round about on them with agitation of soul, being grieved for the hardness of their hearts," etc.

What Jesus says of the practices of the scribes and Pharisees, in the discourse found in Matt. xxiii., is thought by some to be an exhibition of anger, but he closed that address with the pathetic exclamation: "O, Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" This is not anger, but pathos; not rage, but grief. The whole address is in the same spirit—not a denunciation of the men, but a sorrowful statement of the things which will come to them in consequence of what they do. The Greek word translated "woe" in this chapter is properly an exclamation of sorrow or regret, and might just as well have been translated "alas for you," and this would bring the whole address into harmony with its pathetic termination.

† In every place where Jesus refers to indignation he speaks of it with disfavor. It was the disciples who were indignant in Matt. xx. 24, and the story shows that they were wrong. The same is true in Matt. xxvi. 8, which is repeated in Mark xiv. 4. It was the ruler of the synagogue who was indignant in Luke xiii. 14, and Jesus called him a hypocrite. These are the only places in the Gospels where Jesus uses the word.

you" (John xv. 9). This is the doctrine of love, which is the doctrine of Jesus Christ and the truth of our Father.

This position relative to anger may be considered by some to be an extreme one, but it is clearly the attitude of Jesus. The record of his words may be sought in vain for anything which in the least relaxes any of these requirements. It is also entirely consistent with his teaching on other subjects. His attitude and teaching in relation to every appearance of error rest upon the same basis, proceed in the same way by the same methods, and have the same objects; and compliance with his precepts will produce the same results. Every appearance and every recognition of anger or error of any kind are to be avoided in thought. The perfection which he teaches can be reached in no other way. Man does not spring at once into this place, but every time that he overcomes a little he is just so much nearer the ultimate goal. It is only for him to press forward, without doubt or fear, and success is sure.

Jesus says that "every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit," which is equivalent to the statement that evil is wholly evil and never results in good. But anger is evil. Then it is wholly evil, and no good can come from it. Consequently, there is no advantage in it, even in its slighter manifestations, but only disadvantage; it should, therefore, be abandoned. Again, if anger is wholly evil, the least appearance thereof is evil in the same proportion. This is the position of Jesus, and it is logically unassailable.

The faces of all the people in the world are turned to-day toward a heaven of some kind, all visions of which, even the most diverse, have one common thought—the condition of perfect harmony which results in perfect happiness. This precept of Jesus is one of the rules whereby we may attain this desired haven of rest, both here and hereafter.

Anger in any form or degree is a manifestation of discord. This is the opposite of the heavenly state, and, if entertained,

is immediately destructive of that harmonious condition which must necessarily exist in heaven. If a man who held the slightest discordant thought concerning one of his fellows should be transferred at once to heaven with that feeling unextinguished, the place would not be heaven to him; it would be its opposite to just the extent of his angry feelings. On the other hand, if on earth he destroys within himself all feeling of discord, even "righteous indignation," to that extent which Jesus requires, so that he is no more aware of its existence even in others, then he has done so much to make a heaven of this earth.

To abandon all anger now, as Jesus teaches, so far fits a man for that state of divine happiness which exists in heaven; moreover, it does just so much toward manifesting heavenly conditions on this earth, and bringing forth the fulfilment of the petition in the Lord's Prayer, "Thy will be done on earth as it is in heaven." It is within the power of every one to do this if he chooses; and, having done it within and for himself, he has done more for the world than is possible in any other way.

(*Concluded.*)

RELIGIOUS SCIENCE.

BY PAUL AVENEL.

The assumption that science and religion conflict arises from a misconception of truth. The error lies in confining religion within circumscribed theology. There is no discord between true religion and science; both are based on natural laws, and mutually illustrate the purpose of God. No schism can exist in the cosmic universe. Divine intelligence operates in parallels of harmony. Conflict is a fiction of human minds whose obliquity imperfectly discerns the truth.

A formulated religion has played its part in an age of trammelled thought; but, with the hieroglyphics and feuds of primitive eras, it is passing into obsoletism and leaving human intelligence free to compass the magnificent purposes of Infinite Wisdom. It is as illogical to suppose that a stereotyped faith can provide a universal panacea for souls, as it is to believe that a specific medicine can be an elixir for all ills. In vital religion, there is a simplicity that is quite different from the complex and elaborate theories of ecclesiasticism. A child may follow his religious impulse by frolicking in woods and fields; a maiden may dream of ideal perfection; or a man may penetrate the profound arcana of philosophy, and by this means educate the religious nature.

That innate power which elevates the soul to a recognition and appreciation of natural laws—which educates the true ego into a nobler self-appreciation and reveals its own sublime possibilities—is, in an unequivocal sense, religion. It is impossible for an individual to be so depraved as to lack entirely the religious principle. To the metaphysical mind it is the germ of soul-life: the subtle, basic element which,

combined with vital forces in given proportion, produces the energy known as "life." No creature, human or animal, and no plant or protoplasm, could survive an instant without it; and, radical as the assumption may appear, it is the only sure redemption of the planet on which we live.

The impulse by which nature responds to the sun and blooms forth in beauty and fruitfulness is a parallel to that impulse which elevates man into a more perfect accord with deific purpose; it is the nucleus, or magnet, which attracts growth, knowledge, wisdom, and all the progressive instincts of intelligence. Every soul, to be a soul, must be thus vitalized; and every germ so quickened is immortal. To assume that human souls perish is to say that God perishes piecemeal, and that it is only a question of time when utter desolation will reign! If one atom of divinely virilized human energy can be obliterated, then the entire deific mechanism of intelligence is ephemeral.

But the soul is not a bubble that will burst when its atomic life is spent. The same ether that conveys the fructifying sun-ray to earth brings the subtle essence of the All-soul. It is the pulse of sentient activity, the heart-beat of human existence. Infinite and eternal, it encompasses the planet and distils new vigor every hour.

The discovery of scientific laws is merely human intelligence expanding sufficiently to apprehend their existence. It is only by enlargement of the mental scope that the unknown becomes known. Religion is based upon divine equity and love; it is the gospel of living in conformity with natural laws; it is an exact science, which occupies in the realm of metaphysics the same place that medicine, as a science, occupies in the realm of physics. Its laws are directly analogous, and are classified by inscrutable wisdom, just as the laws of every kindred science are classified. Mental dietetics is a potent factor in establishing moral character. A salutary thought-regimen, by a process of mental digestion, will secure normal growth to the soul. Effete thought-substance is

eliminated and vital elements are assimilated. Excess produces exhaustion, and inertia results in atrophy.

We cannot impugn the love of God by supposing that he would ignore the higher faculties of his children when constructing a world for their habitation. We know by comparison of science with philosophy that the forces that guide nature in the cosmic universe and those that direct human intelligence are in harmony, and that a more accurate appreciation is yearly being reached. This fact alone is sufficient to sustain the theory of religion as a metaphysical science. In the laws that underlie religion, we find eternal principles and true conceptions of human need, from which there is no appeal and in which there is a providence for every conceivable demand of the soul.

Under a system of spiritual liberty, men and women would evolve to a status of sterling mental stability and symmetry of character. Time introduces new technicalities into the formulated laws of every known philosophy, and teaches, by the unfailing process of demand and supply, a universality of love and prescience which cannot fail to convince thinkers of God's benignity. The religion of science is a religion of health; it abolishes the system of conventional theories and institutes one of wholesome mental exercise. Metaphorically speaking, every individual is required to fit his own intellect and adjust his own ideas. True religion is progress; and it involves the noblest use of every function—pre-eminently the faculty of reason, which is the crown of intelligence.

THE SUBJECTIVE AND OBJECTIVE REALMS.

BY L. C. GRAHAM.

The relation of the subjective to the objective realm is that of cause to effect; of ideal to expression; of law to phenomenon; of motive to act; of the two extremes of the one arc in the vibration of consciousness swinging from within outward. The subjective realm of cause and reality seems to be hidden; and man's meagre realization of it, if expressed in terms of physical science, becomes confused and distorted by the fixedness of such iron-clad definition. Hence the Real is unknown to thought that dwells in materiality.

Victor Hugo says: " There are no occult forces; there are only luminous forces." Only souls who do not see the light will attempt that work of supererogation—the concealment of the occult realm. Those who catch adumbrations through the veiling eyelids of physical sense know that the quickening vibration of soul vision is dissipating darkness. We are growing toward the light. But meantime we have eyes and see not. We make sharp lines of distinction between the subjective and objective realms, as being separate and unknown to each other. Slowly, however, and with painstaking precision, physical science has been creeping toward the domain of thought-vibration—from physical sensation through perception to reason and understanding. Since the sixteenth century, " Reverence has opened her eyes " to recognize the divinity of Law—that unchanging principle of unity which makes homogeneous the expressions of diversity in the universe.

The twentieth century is ushered in with this statement

from Herbert Spencer: " Though we can never learn the ultimate nature of things, we are learning more and more their order of manifestation; and this order of manifestation we call Law." But even this—the highest intellectual conception science can at present evolve—supports a dividing wall between the intangible realm of causation and its results: the so-called realities which are weighed and measured by physical science. Yet the sappers and miners of scientific investigation are slowly but surely disintegrating this wall of division. Thought-vibration swings yet higher toward the causative principle which must always be the essence of the objective result, whether this effect appears in material forms or in the more attenuate realm known as occultism.

Without intellectual discipline or mathematical calculation, the individual with the " sixth sense " evolved into conscious use enters a realm concerning which the five other senses are wholly ignorant. The latent occult powers of the race, more fully developed in the psychic sensitive, reveal, as by a flash-light, the identity of color and sound as reducible to one law of vibration, focalized in touch. Light becomes music, and colors reveal quality of thought. Such experiences have heretofore been either ignored or denied by scientific authorities, or docketed as illusions.

Now, however, as the result of four centuries of investigation of physical phenomena, we have in America twenty or more laboratories scientifically engaged in weighing and measuring the activities of human thought, recording mental processes with mathematical exactness, and proving that the world of mental phenomena is one of Law. They can register the consciousness of color vibrations when interrupted by auditory vibrations, and reveal in the result the related activity of thought in such a process. The psycho-physicist today is leading the physical scientist in the discovery that will disclose the process by which the psychic sensitive hears music in the various colors and sees color in musical tones.

That unseen realm (intangible to the physical senses) in

which these mental activities are exploited is proved by mathematical analysis and deduction to be the realm of the fourth dimension. Shorn of the uncanny sorceries of ghost or witchcraft, psychic discoverers are giving us another New World, as the legitimate outcome of the same spirit of faithful and courageous investigation as that which led Columbus and Galileo. The word courageous is chosen advisedly. It is not very long ago that, to entertain serious ideas concerning the " will-o'-the-wisp " of psychic sight and sound, meant to surrender one's standing as a trustworthy scholar and logical thinker. But to-day there is no such compromise. The shadow of a thought is skiagraphed; the clairvoyant faculty, which finds no bar in solid walls and no limit in distances, is externalized by physical science in the telectroscope; and still later comes a veritable thinking machine, which registers the silent thought of the one sitting near but wholly unconnected by material touch.

However, as all these scientific investigations deal only with results in material things, the finite must be translated backward from the symbol to the reality symbolized, in order to learn the truth of the subject through its expression in the object. For as mind is to thought, so is the inseparable unity of the subjective realm to the objective realm, working always harmoniously as precedent and consequent. Even the materialist in pathology recognizes reciprocal action of thought and physical conditions; and psychological relations are studied in medical colleges. But they continue to read the riddle backward. While they do not cut open the cheek to find the cause of a smile in the contraction of facial muscles, yet they hold that certain organic conditions are the adequate explanation of mental states; for instance, that a disordered liver gives one the right to show all kinds of bad temper and " fits of the blues." These conclusions are, after all, encouraging signs. The fact of mutual interaction being so far recognized must lead to a full understanding of the true relation of cause and effect. The mental condition that sees only

friction and inharmony in life, and manifests bad temper and melancholy, will surely write the record in a disordered liver.

Man's conscious thought has dwelt almost wholly in the material realm; he has cognized only the manifestation we call "matter." He has considered the axe the cause that felled the tree; the fire the cause of the combustion of fuel; and food cooked by this combustion as the cause of bodily strength; finally, he considers his body as himself, granting it supreme authority over mental, moral, and even spiritual conditions. Man makes himself the slave of his body. These are primitive lines of argument, and logical deductions from the evidence of the physical nature. But higher intellectual development has gained consciousness of forces unseen in the physical world—heat, light, electricity, and attraction—causative forces, with power in direct ratio to their imponderability; causes too subtile to be weighed or measured in themselves; forces whose reality is manifest in results. These are some of the steps that have translated the finite and concrete into the abstract and metaphysical, thus approaching the realm of the unchanging Real.

Human thought has vibrated on the returning arc inward and upward, from perception to reason, getting understanding of the relativity of an unseen cause whose results are the visible object. But these terms are purely relative till we have reached the subjective Ultimate, posited as Supreme Causative Principle, toward which human thought is steadily tending. The race has outlived its childhood, when proximate material things were accepted as adequate causes for visible effects. The proficiency attained through investigation has so quickened thought-vibration that to-day there is a growing recognition of an essence of Life in the universe as a whole, and in each soul as an individual, which is the subjective realm to all that we classify as material or visible.

From the crude and experimental hypotheses of mesmerism, magnetism, and hypnotism, there awakens the knowledge that Thought is the motor that gives direction to these

subtile currents and vital processes. Without any recognition of the supernatural, it is claimed by verified experiment that thought has dynamic force. This is proved by the same argument that established the principle of gravitation. If thought gives impulse and direction to the imponderable nerve-currents, to vitalize and to polarize minute atoms which in consequence become molecules of tissue in flesh, bone, sinew, blood, brain, spinal cord, and nervous system, then man by controlling thought can recreate his physical body according to his ideal or subjective model. The results confirm the hypothesis as conclusively as the long-sought planet Neptune, when found in its expected place, accounted for the aberrations in the orbit of Uranus.

This discovery of dynamic power in the mental realm gives thought-vibration a longer arc, swinging higher and higher in the circumference of the great circle of consciousness. Thought seems to be classed as causative agent. Even as the pendulum in its upward swing gives vibration to the molecules of atmosphere beyond itself, and the return swing draws after it the atmospheric currents following by the law of equilibrium, so, as the arc of thought-vibration moves higher in the circle, it reaches beyond the limit of physical consciousness into the realm of the supersensuous, drawing to itself the returning, fructifying touch of spiritual realities. We may not trace the process, but we know the result in a quickened apprehension and larger understanding. As the negative pole of man's thought reaches onward and upward, it completes the circuit with the positive pole of spiritual consciousness, and awakens to the fact that thought is not the causative principle itself, but the vehicle through which the principle of essential cause is exploited and made manifest. The true subjective realm, through the quickening essence of Life, is proceeding by ceaseless activity from plane to plane of manifestation; till it reaches the Infinite Intelligence, the Substance of all mind, whose highest activity is Light, " the true Light that lighteth every man that cometh into the

world." This awakening or new birth of thought into another realm of consciousness (the spiritual) reveals thought as the wire through which is conveyed the divine message.

In response to this message, the intellectual consciousness is polarized into knowing that it commands a hitherto unknown realm, and its crowning discovery is Telepathy. Telegraphy has taken the second place, because a more intangible process sends messages from soul to soul by means measured only by the resulting phenomena. By the interaction of positive and negative thought-currents, the whole realm of mind is discovered to be a common storehouse of supply, open to him who can bring letters of credit from his own recognition of the power and ability to use it. In the subjective realm there are no counterfeits. Each soul knows and creates for itself. In the freedom of individual consciousness, it uses only that which its own development can know; hence, no seeming, and no imitation.

Man's glimpses of the unknown through his occasional consciousness have seemed like opening doors; but, in the fuller knowledge from perception to understanding, he finds no wall or door, but open vision. The wall disintegrates and disappears in the recognized oneness of all thought and intelligence. Man, clothed in flesh, holds intercommunication at distances separated by matter. The revelation that thought is wholly untrammelled by the machinery of materialism proves that the physical body is not necessary in the recognition of love and intelligence, and sweeps away the human sense of separation when those we love have laid aside the raiment of flesh. It proves that the physical body is but the instrument of the soul, and that it responds with glad obedience in harmony of health when the informing will holds supremacy of peace and love.

Each soul, by its divine inheritance in spirit, sends thought-vibrations through the magnetic, electric, and nervous roadways of the physical body, positively changing the polarity of atoms, setting up new vibrations in tissue, and

rebuilding the organism through intuition; for intuition is to the soul what perception is to the intellectual manifestation. The transmitting medium, by whatever name it may be called, receives its impulse from thought, and in corresponding vibrations carries its message of peace, love, and security throughout the physical nature. The result is health and harmony in all organs and functions. Even as the electric current penetrates the solid (or, rather, being latent in the solid), which responds by activity in the completed circuit, so does the more potent (because more subtile) thought penetrate the material tissues of its physical body and complete with its subjective positive power the circuit of negativity manifested in seemingly inert helplessness. Thus to awaken the body to harmonious activity is not a far-away, intangible dream, but an every-day fact. It is the legitimate deduction from all the scientific steps that have led from the coarser phases of materialism through the forces of the ever-expanding and more intangible realm of causation. It is the manifestation of Law, which is the voice of the Supreme from the realm of the subjective Absolute, and thoroughly in harmony with Law manifested on the material plane that is cognized by our five physical senses.

The soul, being negative to Spirit, receives through the spiritual essence uninterrupted and never-ceasing involution of Spirit. Being positive to the body, the soul conveys this energy to the physical structure through thought-vibrations, polarizing atom by atom, and ever re-forming it with the divine informing Intelligence. Thus are we nourished and strengthened, as Jesus taught when he answered the disciples who pressed him to eat: "I have meat to eat that ye know not of." And again, when teaching them of the bread of Life which came down from heaven, he said: "The words that I speak unto you, they are Spirit, and they are Life. But there are some of you that believe not."

In the unfolding of the Christ-consciousness in every soul, man comes finally to know there is no wall of partition any-

where in his threefold nature of spirit, soul, and body; but that there is one continuous chain of unity and reciprocity in which he finds himself the glad responding objective manifestation to the supreme subjective Principle known to us as the loving Fatherhood of Spirit in which we live, move, and have our being. It is this "mind of Christ" that gives every soul the freedom to choose such thought-imagery as shall create intelligent health and fuller control of an orderly body responsive to our highest will.

"I climb that was a clod;
I run whose step was slow;
I reap the very wheat of God,
Who once had none to sow."

CHURCH, SCIFNCE, AND NATURAL HEALING METHODS.

BY "RAYON." *

The accepted fact of to-day may have been a dense mystery yesterday.

The fact-hunters, comprising the main body of modern material scientists, remind me very much of dear old Spoopendyke, who built a chicken-coop from the inside and forgot to make a door. They have walled themselves in and fixed their own narrow limitations. Science has been known to make the most positive assertions and to ridicule empirical counterclaims, when the latter, though denounced as chimerical, are subsequently proved to be facts of the highest importance.

Obstinate opposition to new ideas frequently springs from ignorance and sometimes from the fear of overthrowing pet theories. The most violent opposition offered to progress has come from the very institutions upon which the people have been taught to depend for enlightenment. The Church and medical schools are the best examples of such bigotry. Both are inclined to shrug the shoulder and ridicule innovations. And if, in spite of their opposition, a great truth is clearly demonstrated, they yield patronizingly and then endeavor to monopolize the new measure.

Every forward step has been inaugurated by empirics, and every one of the great free lances who attacked the strongly entrenched powers has had to fight his way over thorny paths. Galileo, Newton, Harvey, Galvani, Gall, Hahnemann, Beach, Sweet, and Thompson—all are pioneers whose useful discoveries met with violent opposition from the established schools, and yet are now the very core and foundation of the teachings

* Instructor of "Elfa," the psychic.

of those who most strenuously opposed and persecuted the originators.* We are, however, at last brought face to face with natural phenomena that can never again be ignored or suppressed. Mind and psychic power will hereafter compel recognition as most important and profitable subjects of study.

All who have fairly entered upon an investigation of the higher human attributes are confronted by the power of the mind and a still more subtle and limitless force having its root in the universal force principle. These powers are the basis of all the mysteries. Christ instructed his disciples in their use, making no restrictions whatever. But this knowledge became a menace to organizations whose principal aim was, and still is, to exercise a dominant power so extensive that it could not be created and maintained by physical means alone. There was but one way to insure the absolute obedience of the masses to the will of the few, and that was by fettering the mind of the multitude and suppressing every assertion of a higher energy that threatened emancipation from this mental bondage. History teems with accounts of atrocities committed by the Church to efface all signs of this higher human power. The loftier aspirations of mankind, which, if permitted to develop independently, would have revolted against the usurpation of the higher individual self, was first coerced and then persistently trained to yield to an audaciously assumed guardianship.

With the organization of medical schools came another autocratic power. Man should, by nature, be free and sound in mind and wholesome in body. The obvious purpose of these institutions has always been to force the world to believe that they are the source of all spiritual and physical well-being; that man cannot be healthy without the help of

* It is proper to note here that Camille Flammarion has incurred the enmity of some of his contemporaries. Why? Is it because he so bravely investigates any phenomenon that promises useful results, and does not dismiss, as unworthy of his attention, every subject that fails to conform to known laws? Is it because he does not condemn as impossible everything beyond the range of his previous understanding?

science; and that there is no hope for him hereafter unless his affairs with God be arranged through an ecclesiastical agency. That the soul-fire has not been completely extinguished may be regarded as a proof that there is a definite purpose in creation, which may be retarded but cannot be defeated.

Herbert Spencer said: "That knowledge which treats of the preservation of health, yields in importance to no other whatever." No one will gainsay this truth; but this terse wisdom has a Janus aspect. It may be construed to mean knowledge of artificial methods, or be turned to mean a comprehension of natural laws. Admitting the correctness of this statement, and assuming its meaning to be that any knowledge that will preserve health is of paramount importance, it should be our dominant purpose to find the surest and quickest way to remedy physical ailments.

The claims of science are first to be considered, because science has become so assertive in its imposing strength that the legislatures of forty of the States of this Union have been coerced into passing laws depriving citizens of the right to choose whomsoever they wish to attend to their bodily welfare. I do not propose to discuss either constitutional rights or the injustice of such laws. I will confine myself strictly to observations within the reach of every reader of publications that include news of the world.

Scarcely a day passes that fails to note an increase of the vast total fund contributed to medical science—now an aggregate sum of so many millions that it has distanced all rivals in wealth except the Church. The greater part of this tremendous concentrated capital comes in the form of donations and bequests made for the purpose of encouraging studies to free mankind from physical and mental ailments. Graves without number have been robbed by students of anatomy; the bodies of tens of thousands of the friendless dead have been dismembered and apportioned on the dissecting-table, for which the professed necessities of science have

been accepted as a valid excuse. An endless number of human lives have been sacrificed in exploiting new remedial methods, and millions of animals have been subjected to the most atrocious tortures in vivisection. Yet the list of human ailments increases from day to day, and the older and better known disorders have become so complicated as to necessitate subdivisions, re-classification, and numberless additions to the technical dictionary.

The indiscriminate prescribing of certain drugs as remedies has engendered more than a hundred specific physical and mental diseases. Thus, instead of diminishing the list of mortal ills, science has materially augmented it. New hospitals and insane asylums are continually building to meet the ever-increasing requirements of the suffering poor, and sanitariums or health resorts of greater capacity for the invalid rich. Yet men of wealth, with all the vast resources of this science at their beck and call—who could and would give millions to regain or insure health—are stricken down like the veriest beggar, learning thereby that Nature is neither to be cajoled nor coerced by artificial expedients when the limit of transgression is reached.

Students that have verified the first and simplest of the higher laws wonder at this strange condition of the human mind. Every age furnishes irrefutable evidence that there *is* a healing power—undeniably the same natural psycho-remedial agent employed by Jesus Christ and his followers. Among the many healers known to have performed so-called miraculous cures, and whose works are authenticated, are Greatrakes, of Ireland, and the Suabian ex-priest Gassner, of Ratisbon. Mesmer, who made his appearance in France about the same time that Father Gassner wandered through Germany (1773), at first operated with a huge tub, metallic conductors, and magnets. After seeing Gassner manipulate with the hand alone, he discarded baquets and magnets, but used the eye as well as the hand.*

* The eye has been ignored by many writers, but it, as well as the breath, is a potent factor in healing.

Mesmerism created intense excitement. Societies were organized throughout France for the purpose of inquiry, development, and treatment, and in the course of time some of Mesmer's pupils excelled him by discovering sequent phases of mesmerism. It was one of these pupils, the Marquis de Puysegur, who produced (or, rather, rediscovered) the condition known as "artificial somnambulism," with its attendant feature, clairvoyance, in which patients correctly diagnosed their own and other diseases and prescribed remedies, which, though often at variance with the positive assertions of science, never failed to effect cures. The Church howled its anathemas against such practice, denouncing it as the work of the devil. Physicians proclaimed mesmerism, magnetism, and all kindred subjects as humbug, and those engaged therein as frauds and charlatans.

The next time that this irrepressible power forced its way into recognition was also in France; and, as its exploiters were men of influence, the Academy of Sciences was compelled to give the pleaders a hearing. The outcome of these investigations was as follows:

"When, in the year 1831, the professional Commission, which had been engaged in its investigations since its appointment several years before, caused its report, confirming all the substantial phenomena attributed to somnambulism, to be read in the Medical Academy of Paris, the deep silence of the assembly betrayed the disturbance of their minds. And when, as usual, it was proposed that this report should be printed, an academician, Castel, rose and protested against the printing of it—because, if the facts reported were true, half of our physiological science would be destroyed!"

About the year 1840, the Church of Rome found it expedient to investigate the subject of magnetism. The Holy Curia, the Pope's authority, after admitting magnetism to be a well established fact, prohibited its practice by a decree of the Inquisition (April 21, 1841), as being conducive to infidelity and immorality. This was the attitude of science and the Church half a century ago.

Why should there not be a knowledge of the higher self,

and the sequent possibilities of such understanding? When a more complete comprehension of our higher nature is reached the truth becomes plain that there are human faculties and forces which make the individual independent of all vampires. The public reminds me of the dancing bears exhibited by nomadic Savoyards at European fairs. A little, shrivelled old man jerks the chain fastened in Bruin's nose, and the huge beast—that could slay a horse with one stroke of his paw—is cowed into clownishness! What more can we expect of people who have not even the courage to resist the dictates of either shoemaker or tailor? They actually seem to enjoy an occasional jerk by their respective Savoyards—it prevents the necessity of thinking; and, as the trained bell-sheep leads droves of his kind into the shambles, so the symbolical dancing Colossus is led on by individuals.

In my old home across the sea, I have seen both men and cattle healed by the laying on of hands—by a grand old man with but a single purpose: to do good to all living things. Because of the free bestowal of his help, however, he was feared, hated, persecuted, and impoverished; yet this venerable person was the only one upon whom the ignorant wretches could depend in an emergency. He would take his staff in hand at any hour of the night and brave the roughest mountain weather at the first call for help. Such people, at the instigation of clerical and scientific tyrants, have been ducked in horse-ponds, whipped, and burned at the stake!

You say that this was long ago? Let us see. First, settle upon a comparative portion of time—say since the beginning of civilization; or, to make the calculation still easier, let us take our proportionate part from the beginning of the Christian era, as it is only after the advent of the Christ that people were tortured and killed for trying to help their fellows through their own higher faculties, as Jesus had taught them to do. All who know anything of history realize that the only change is a modification of the method of persecution, with no variation in purpose.

About a quarter of a century ago, that bright, progressive savant, Camille Flammarion, made a series of experiments in mesmerism, the results of which convinced him that the human race could be greatly benefited by an earnest endeavor to discover the best uses for its application. He presented his notations to the Academy of Sciences, and waited—indeed, he continued to wait until he became almost as good a waiter as he is an astronomer. When he asked for a hearing the professors laughed at him. But suddenly France went mad over hypnotism, and the schools in Paris and Nancy became centres of attraction for the whole scientific world. Some of the very men who had accorded Flammarion such scornful treatment were now most enthusiastic leaders in the new movement. One day he met some of these and took them to task about the matter. They looked at each other; then one, with a shrug of the shoulders, said: "Oh, then it was mesmerism! now it is hypnotism, and—it is we who are exploiting it." But hypnotism is *not* mesmerism. Notwithstanding all that may be said to the contrary, the effects are widely different.

The pure truth is just this: There is a marvellous human power by means of which wonderful things can be and are accomplished. The knowledge that this power is no myth is coming to the masses, and they demand a full and satisfactory explanation of it from the institutions that profess to know and do all things calculated to enhance man's spiritual and physical well-being, and that exact so large a share of the producers' earnings.

Incompetent to give such explanations, and no longer able to silence the clamor of the public, whose appetite and more intelligent conceptions are aroused by a thousand writers who present more or less important fragments of the long hidden and forbidden truths—often interwoven in fascinating tales—science now takes the "bull by the horns" and attempts to dehorn him by piling up more theories; and the "great I's," with their alphabet of titles, once more make

the most positive assertions that they have succeeded in clearing up all there is of the mystery. But they have not done so, and they never will so long as their perceptive faculties cannot extend beyond the limitations of the ordinary objective senses.

The merest fledgling in psychic pursuits quickly discovers that he is wasting time by studying the text-books of material science, as no rule, law, or theory, from the hand of any one but a person in whom the psychic faculties of perception have been aroused and developed, can conceive any part of the vast possibilities that open when we step over that border before which material science comes to an abrupt halt. The book-market is flooded with publications whose authors profess to write authoritatively; and the still unenlightened public, ignorant of the latent forces within themselves, are content with the statement that science—through hypnotism, the law of suggestion, and the theory of the objective and subjective minds—has brought the whole great problem to a so-called common-sense solution. Of course, those that are content with all sorts of common things, including common sense, are fully satisfied, and (parrot-like) have adopted "objective sense" and "subjective sense" as infallible bombs by means of which all reasonings beyond their comprehension can be exploded.

It is curious to note how men swell with pride when credited with the possession of common sense. Everything else that is common may be abhorred, but to have common sense is a great distinction. It is delightful indeed to meet people with "uncommon" sense, and there is an astonishingly large and rapid growth of this variety. They do a great deal of their own thinking, and are therefore making quick and true progress in attaining to the courage of their own convictions.

Having scoffed at and denounced mesmerism, magnetism, and everything appertaining thereto, science has christened its bastard changeling "hypnotism," and set it upon the

throne—for the public to renew their waning allegiance. The next thing we hear may be that science has achieved another great triumph, and that all the ills of the flesh will disappear under scientific suggestion! This audacious claim having apparently been confirmed by the aid of a lot of writers and publishers, who either do not know any better or are acting the part of the bell-sheep, there will be a manœuvre to secure a full and complete monopoly of all methods of healing hitherto ignored and derided by the orthodox schools.

To show how little people think, let me call attention to the medical laws enforced in nearly all the States of the Union. These laws are ostensibly enacted for the purpose of protecting the ignorant from imposition by the often-referred-to frauds and charlatans. But the real purpose of these laws, which the several legislatures have been inveigled into passing, is to prevent the sick who have failed to obtain relief through orthodox therapeutics from seeking the help of untitled healers, who so often cure the hopeless human wrecks abandoned by a science whose resources are soon exhausted in vain endeavors to regain a natural condition by artificial methods.

I desire to make an explanation here, to avoid the danger of being misunderstood. I am not arrayed against science, and I do not wish to give such an impression. I have stated irrefutable truths, which should be made known, and have expressed myself without prejudice. There are true scientists, and no one can esteem them more highly than I, or feel more grateful to the grand intellects of all ages whose observations and conscientious records have helped to bring order out of chaos. None of these are ever opposed to progress in any form; none ever sanctioned the making of laws that deprive a citizen of an opportunity to regain his health and strength because the method employed would be antagonistic to their self-interest or vanity.

But there are others, who thrust themselves forward and resort to any and every expedient to advance personal in-

terest, while the truly great men labor on in silence and comparative obscurity.

If science were what it claimed to be, it would not neglect any opportunities to discover the solution of vexing problems in regard to the physical betterment of mankind. In Francis Schlatter, the poor, ignorant Alsatian shoemaker, there was proof of a marvellous healing power. He had no knowledge of any laws by which this power is exercised; yet he undeniably healed many who had had a surfeit of science without obtaining relief from suffering. Why did the Church and doctors of medicine attack this man? No matter how fanatic or how ignorant, Schlatter had a wonderful power. An earnest effort should have been made to investigate the possibility that a higher force may be an unknown quality in the human organism, or the possibility that certain persons can attain to a condition in which they become transmitters of a higher and beneficent intelligence which, for some reason, remains unrevealed.

Another opportunity to obtain information of a value above all estimate was through "Elfa." When the "New York Herald" and other newspapers reported her discovery during the summer of 1894, and other publications copied and made comments upon it, letters were received from remote and almost unknown places, as well as from all the great centres, proving how widely the news was disseminated; but this phenomenon was treated only as a passing wonder, a sensation, and no really earnest effort was ever made to investigate the extent and utility of "Elfa's" rare psychic endowment—although the work done at the very outset of her development, which was not only correctly but conservatively reported, clearly indicated a line of research from which results of the greatest utility might be obtained.

For the benefit of those seeking information in regard to the higher human faculties in the direction here indicated, I will state that Carl du Prel, one of the most indefatigable investigators in the coterie of progressive savants in Germany,

devoted the best years of his life to the study of magnetism and its psychological bearings. He says: "Somnambulic clairvoyance, already known to Plato and Aristotle in the 'Temple Sleep,' and in the old mysteries, and in recent times established by a whole succession of experiments, is now a fact that must be reckoned with, and to which our systems [of diagnosis and treatment] must adapt themselves." Having proved by my work with "Elfa" that I know whereof I speak, I will say that Carl du Prel is a writer who thoroughly understands the subject of human magnetism and its limitless possibilities. His two-volume work, "The Philosophy of Mysticism," is a clear, true, and comprehensive text-book on the subject.

The day is not far distant when the public will know that hypnotism is but another makeshift of science under which it attempts to hide its ignorance of the higher human forces. And the same may be said of the "X-ray" effort, which is principally a clumsy attempt to accomplish, by mechanical means, what is done in the very rudiments of that psychic training in which induced somnambulism is the principal factor.

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

A PSYCHOLOGICAL STUDY OF DELIRIUM.

Ever since the psychological aspect of disease has been forced upon the attention of the medical world, phenomena accompanying the effect of toxic material (ptomaïnes) upon the brain and its appendices have challenged the interest of careful observers. Let us confess that this interest is of comparatively recent origin, a product of facts related by strong-willed persons whose trained minds were thrown into a turmoil of chaotic thoughts, created partially by outside influences but principally without any cause whatever. It was easy for our ancestors to regard these incohesive and sometimes violent manifestations of a so-called maniac as the work of "infernal spirits." The rationale of their theory led to the building of stakes, scaffolds, and cages.

We will omit here the consideration of mental afflictions, collectively called "insanity," and speak only of the temporary derangement of the correlation between body and soul (physis and

psyche)—Delirium. There are numerous causes of this disorder: alcohol, opium and its alkaloids, coffee, tea, Indian hemp, turpentine, atropine, chloroform, ether, cocaine, and finally the long series of coal-tar products, whose malignant, destructive properties are too superficially considered in the therapeutics of modern medicine. The reason why these drugs are able to produce such serious results cannot be reached by vivisection. Far simpler and more logical is it to assume a disintegration of the vital fluid, the blood, in the sense that our yet incomplete and faulty Pathology teaches, namely, the faculty of the blood-components to provide for antidotes (anti-toxins) for the purpose of neutralizing the poisonous qualities of ingested drugs.

This theory will land us on safe ground when we come to consider the effect of the acute ailments, in whose trend the most fearful manifestations of delirium occur. Typhoid fever, uræmia, pneumonia, and protracted cases of the infectious fevers may perhaps serve as examples; also, the severe attacks of influenza reported in recent years. Here Nature, with enormous energy and unparalleled strategy, contends against chemical poisons produced by diseased metabolism; and as the peaceful farmer, when threatened by enemies, turns his plough into a sword, so our economy works out weapons as poisonous as those of the aggressor. After the battle is over they remain like bands of marauders coursing through the blood-paths, overwhelming all organs, and producing changes according to their functions: albuminuria (kidneys), jaundice (liver), or delirium (in the brain).

Now begins the metaphysical part of the drama. From the moment that the poison (auto-toxic or anti-toxic) conquers the brain, the home of the spirit, this superior being begins to secede, to absolve its relations with physis; it does not leave at once, but forms as it were a provisional seat, producing a state of subconsciousness. While the body, prostrate and nearly vanquished, lying dead-like upon the couch or writhing in convulsions; while every physical sense is being thrown into a wild delusion of unspeakable horrors; while outside influences still make impressions, however weak—there comes to the mind, nearly independent from its incarnation, a wonderful existence. To describe this, I will relate some of my own experiences, which may awaken in others reminiscences of like events under similar circumstances.

The examinations for the degree of M.D., as conducted in first-class universities, have a most disastrous effect upon the nervous system of the candidates. Such a strain, followed by the disappointments of a young practice, with its keen competition, prepared in my body a soil most fertile for disease. Thus, in the depth of winter, after futile attempts to do professional work, while high fever held sway over my system, a severe attack of rheumatism and influenza threw me upon a sick-bed. Morphine for pain, chloral for sleep, salicylic acid for rheumatism—thus I drugged myself according to orthodox prescriptions, until a calmer spirit prevailed and sent me to the hospital—an excellent institution, conducted by a Catholic order of nuns.

Whether or not the physician-in-charge recognized my disease, I do not know, although I believe he did; however, my mind suddenly became alarmed. A demon of the brain persuaded me that the good nurses were trying to convert me to Catholicism, and I, formerly a most liberal and tolerant Christian, became violently bigoted. Everywhere around me the smoke of incense arose; deep choral music sounded in my ears, and a voice within urged me to break away and gain my liberty. Despite the nurses' resistance, I dressed quickly; and a few minutes later, led by a wonderful instinct (?), I found a small door in the basement. It was open—I flew as if pursued by Gorgo and her hosts of furies. Fresh winter air entered my lungs, and I began to reason. There was still before me the yellow smoke, and the same music was in my ears, here and there changing into a cheerful marching tune. A colleague kept me out of reach of the officers detailed to catch me, preventing perhaps the usual proceedings of a court, asylum, and death.

My diagnosis was made: uræmia; forty-eight hours without action of the bladder; a uriniferous breath and taste; yellow light and crystals before the retina; uric acid scales covering the skin. Alas! I had told the brother physician that I had used morphine and chloral; hence, in the other hospital, where charitable friends procured a private place for me, but little was done to eliminate the large quantity of poison circulating in the body. A terrible delirium took possession of my mental faculties. Beautiful visions appeared in colors so wondrous and rich as to surpass description. Music, instrumental (but from supernatural in-

struments) and vocal (but from angels' voices), filled my ears. I began to think of parents, sister, brothers, and patients—all the little incidents of my life surged upon my memory. Every thought was preceded by a bouquet of beautiful roses in green leaves, floating toward me and disappearing when new thoughts flashed out with lightning rapidity.

Suddenly a voice rose—strange, but benevolent. For a moment I reflected—whose could it be? Laughter and chatter were all about me. Then appeared a glass filled with foaming beer. "Do not touch it!" spoke the voice, commandingly. A deck of cards followed. "Leave those alone!" cried the voice. My own image appeared, arguing, then worrying, and in despair. "What a disagreeable sight!" exclaimed the voice. Then a cigar was offered to me. "Only one!" said my invisible adviser. A bicycle appeared. "Use it often!" commanded the voice. Verily, a wonderful prescription from a great physician! I was silent and overcome with gratitude.

Then night came into my eyes; physical pain made me groan; my pulse was hard and very slow. If my heart would only hold out! Suddenly I beheld a striking picture—a chart, showing the anatomical relations of the body. The vessels were filled with yellowish-blue fluid; only the kidneys and large organs seemed full of healthy blood. I felt a magnetic staff stroking my skin in the direction of the kidneys, drawing fresh red blood to them, and in return abstracting a bluish-yellow fluid and throwing it into the lungs and the seemingly large and hammering heart. "Breathe! Quick, breathe!" exclaimed a voice. I did so, and all the waste material was thrown out.

Here the attending nurse registered the Cheyne-Stokes breathing phenomenon (the messenger of death). "Right, right; go on, go on!" I implored; and for many hours this process of purification continued—until the magnetic staff suddenly stopped at my heart. Very little waste was left coursing in the veins. "Now swear!" commanded the voice, sternly. "What for?" I asked. "To save your life," was the reply. Presently a second voice recited a fearful oath, the very gospel of the Infernal. In utter despair I looked around. Hellish faces—of prostitutes and tyrants, of murderers and liars, a symposium of all evil—surrounded me. "Swear!" they screamed; "go with us; be rich

and powerful; sign our list, and live!" "No, no; leave me; I cannot; I shall never sign nor swear!"—so cried I, in deepest agony. The voice spoke, cynically: "Look upon this." "God be merciful!" I exclaimed, when I perceived a long list of signatures—of writings I knew so well. "Are you ready?" And now he stood before me—a cruel butcher, sharpening and pointing a long knife. Here this incident closed, and a long pause ensued, during which the mind seemed perfectly blank and inert.

A wonderful allegory followed.* A male figure, with serene and intellectual features, appeared leading a beautiful girl. In his left hand he carried a staff around which a serpent was coiled. Bowing, he said:

"Salve, collega! I am Æsculapius, the Olympic physician. Pity befell me with suffering humanity. Over fields and meadows, to the balmy woods, I went, to gather powerful medicines; and wherever this magic staff, drawn by invisible forces, inclined toward the soil, I dug for healing roots and herbs. Laden with precious material, I returned to my laboratory; in a golden kettle I steamed and boiled them with many conjurations and prayers to the all-powerful Jupiter. Then, suddenly, a crash; a bluish flame leaped up; thick, fragrant smoke filled the space, and, slowly rising, showed me this fair creature. Her name is 'Vis Medicatrix Naturæ'—all-healing Nature. With her in close communion, speaking your formulas and prudently using the magic staff Baccus—of which a sprout called 'bacillus' is ever ready to serve as an explanation for curious patients—you'll be a great, highly praised and paid physician."

Smilingly I watched the fair picture fading away; knowingly I indulged in optimistic views of my future; the great secret was mine at last!

For three days and nights this state of my sickness lasted; then a deep coma followed. Of course, as in every case of delirium, the apparitions were of the most horrifying character, now and then changing to supernaturally beautiful visions. Chaotic and kaleidoscopic as these pictures appeared, they all contained wonderful lessons. Interferences from without, as

* During the whole delirium, forms and costumes of the kaleidoscopic visions were almost like the figures of classic statuary and paintings, perhaps as a result of my extensive mythological studies in former times.

when the good nurse endeavored to make me take food or medicine, changed the most magnificent panorama into a hideous nightmare. Alcohol, for instance, cast a blur upon all my senses.

Remarkable is the possibility of double hearing and seeing. The so-called "sixth sense" of gauging the space becomes lost, the body appearing to undulate, the bed to turn, etc. Carphologia (picking at bed-clothes) is very common, expressing all kinds of actions—of hands as well as of feet. Coma vigil (the unconscious, deep sleep with open eyes) very likely corresponds to the moments when life is virtually extinct, subconsciousness alone keeping the spark of life aglow.

Rapid breathing, with a long intermittence of the lungs' action (Cheyne-Stokes breathing), receives a wonderful explanation of its origin in this case. Men of figures, quick to believe in the antics of arbitrarily constructed apparatus, will repudiate such evidence. Looking at the physical part of our being as the nucleus for its existence, they will declare the hallucinations of delirium to be delusions—products of a complex, disordered, material machine. No doubt everybody is apt to undergo similar experiences; in fact evidence of the loosened co-existence of mind and body, as exhibited in the subconscious state, should be abundant. Many cases, however—probably the most valuable—perish through physical death or insanity.

Accepting the fact that by physical necessity the mind "in extremis" may uphold a loose connection with its habitat, it is self-evident that a chronic state of such affairs could exist, even so far as to allow the individual to enter this state at will. Thus the innumerable instances recorded in history and theology, and especially—horribile dictu!—in insane asylums, cannot be overlooked with scepticism. Powerful indeed would be the influence of persons endowed with this faculty. Mohammed's reign, the Crusaders' woe, the Mosaic laws, Swedenborg's grand dispensation, Jeanne d'Arc's heroism, Wallenstein's victories—perhaps all those events that have shaken and changed this little world may be traced back to their conception, when the immortal soul, loosened from its weary incarnation, unfolded its wonderful faculties for good or evil.

FREDERICK A. PAULIG, A.M., M.D.

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

POWER OF THE IMAGINATION.

The imaging faculty of the human mind brings on disease or restores health, envelops with gloom or radiates sunshine, according as to whether it is rightly or wrongly used. Many experiments have been made to note the effects of imagination, but most examples are developed unconsciously.

The metaphysician, in examining mental causation for abnormal conditions, makes some singular discoveries. Here is the case of a gentleman who went to a mental healer in Boston and complained of a pain in his right side, above the hip. It had troubled him for years and was often very severe. He had tried many physicians and remedies, but found no permanent relief. The conditions puzzled the physicians because the blood seemed to go unduly to that spot, but returned very sluggishly. Questioning into the life experiences of his patient, the metaphysician found that some years before the gentleman, when driving a

spirited horse, was thrown from his carriage, landing on his feet between the wheels in such a position that he expected the next moment, when the horse might spring forward, to be knocked over by one of the hind wheels. However, he had kept a tight grip on the reins, and, without sustaining any real bodily injury, brought the horse under control. But in imagination he was struck on his side by the wheel, just as he feared he would be while in that perilous situation; and some later occasion developed the impression thus made on the sensitive plate of the mind.

As a matter of fact, not merely as a figure of speech, the mind is a faithful camera which records life experiences. In the above case, the diagnosis was verified by the permanent relief of the patient after one or two treatments on this line. The suggestion, of course, was a subconscious one, and from the individual himself. In the following instance, however, related by a missionary friend, the suggestion was innocently given by another person.

A newly arrived missionary in Burmah was walking behind a native who expectorated a mouthful of what appeared to be blood. A few moments later the same thing recurred, and at the third or fourth repetition the new arrival was so greatly alarmed at these indications of hemorrhage that he hurried the poor native to his hut, put him carefully to bed, and then went to seek the assistance of a fellow missionary. When the two reached the pallet of the Karen, he was groaning in apparent agony, having been thoroughly frightened by his white brother, for whose superior knowledge he had great reverence. When the symptoms were detailed, the senior missionary laughed heartily, and after assuring the poor sufferer that there was nothing the matter, explained that betel-nut chewing was a common practice of the natives, and that it always gave a blood-red color to the saliva.

Even death may claim its victims through the power of the imagination. As an instance, an English medical journal records the death of a young lady at Hackney who was bent upon suicide. Under the impression that it was a deadly poison, she swallowed a quantity of a certain insect powder known to be entirely harmless to human beings. But her expectation, allied with her desire, accomplished her purpose just as effectively as if she had swallowed strychnine.

Surgical operations have often been counterfeited in order to

relieve difficulties that were merely idiosyncrasies of the mind. I am permitted to relate the following incident of a lady who had a pin fixed in her imagination so firmly that only strategy could remove it. She had conceived the idea that a pin had found lodgment in her ear, and was causing frequent pain and uneasiness. She went to several specialists in succession, and each of them, after a careful examination, failed to discover any such difficulty. Finally she heard of a celebrated artist in a distant city, and forthwith proceeded to visit him. He made an examination, and his verdict was the same as that of his fellow-practitioners. She was terribly disappointed, and bursting into tears exclaimed, hysterically:

"Why, Doctor, I have come five hundred miles feeling sure that you could relieve me of this suffering with my ear, and now you say there is no pin there and that nothing is the matter!"

Witnessing her genuine distress, the physician instantly came to the conclusion that the "pin" was in her mind, if not in her ear, and so he felt justified in employing a little artifice. After quieting her, he said that he would examine her ear more carefully, and with a different instrument. Going to his case, he selected an instrument into which he surreptitiously secreted an old and slightly bent pin. He again probed the ear, taking pains to hurt it a little, and then drew the instrument forth, exclaiming with satisfaction and assurance: "Madam, here is a pin, after all!"

The lady expressed instant relief as well as unbounded gratitude, and paid a fee of fifty dollars most willingly, which the doctor, of course, could not do otherwise than accept. A few months later she wrote again to express her thanks, saying that she had experienced no further discomfort. If she should chance to read this, let us hope that she has so grown in knowledge and wisdom that she can cheerfully pardon the publicity given to her former erroneous belief. Yet it was just as real and true as many of our own ailments; only our imagination may have taken more tangible forms, perhaps.

In line with the foregoing is another incident from real life that well illustrates the influence of preconceived thought, though utterly opposed to the facts in the case: A young lady hurriedly seized a teakettle from the range, and was about to carry it to the sink when she caught the sleeve of her dress in such a way as

to loosen her hold and tip the kettle sufficiently to pour a large stream of water upon one foot. In an agony of distress and pain, she exclaimed: "I'm awfully scalded! Come quick!" Her mother and sister ran to her relief, and by their aid, after much difficulty and writhing, the shoe and stocking were removed. To their amazement, however, there was no mark of injury upon the foot—the skin was not even reddened. The girl could scarcely believe the evidence of her eyes. She insisted that she had never before suffered such intense pain. The explanation of this case is simple enough to one who has studied the power of thought. In the young woman's mind there had been no doubt that the water in the kettle was boiling. She knew from personal examination that it had held boiling water about ten minutes previous, but she did not know that in the interim the servant had used the greater part of the contents and re-filled the kettle with cold water.

Although the foregoing illustrations are typical of the effect of the imagination, yet they are exceptional occurrences. But there is a class of invalids—dyspeptics—that are perpetually the victims of imaginary beliefs. A certain food agrees or does not agree with them, according to their thought concerning it; and this thought depends upon the opinion of their physician or the particular dietetic school to which they have sworn allegiance. They are always self-victimized and not infrequently victimized by others, either innocently or intentionally. An absurd instance occurred in the home of an acquaintance. The guest, a dyspeptic bachelor, expressed great satisfaction when he was about to taste "that nice, home-made bread" which agreed with him so well the previous summer. No one had the heart to spoil his appetite by telling him that the "home-made" bread came from a first-class bake-shop; and so, to cover the matter tactfully, the host quickly remarked, with a mischievous glance at a friend who sometimes lent a skilful hand in the culinary department:

"Well, we have some of Edith's best rolls this morning; they are warranted to be a sure cure for dyspepsia."

Though Edith had nothing to do with the rolls except to warm them, they agreed perfectly with the dyspeptic's delicate stomach; and during the week of his visit he never failed to sing the praises of "Edith's rolls," and to execrate in the same breath the "miserable baker's stuff" that always made him ill! If the stomach

possessed the intelligence so universally attributed to it, the fraud would have been instantly detected; but, just so long as the mind was satisfied with the food, the stomach offered no protest.

A dyspeptomaniac who openly avowed that a teaspoonful of sugar had more terrors for her than "men, women, and ghosts, the fury of the elements, and the powers of darkness combined," was very fond of baked sweet apples. While fellow-boarders in the country, we were served for several days with baked apples of a peculiarly delicious flavor, upon which she commented, asking the variety, etc. I knew that they were judiciously sweetened, but held my peace until one fateful morning when a few grains of sugar were visible on the apples; then I made bold to avow that all the others had been slightly sweetened, and that, as she ate them without inconvenience, she might just as well continue. She took one reluctantly, and acknowledged that, had she known they contained sugar, nothing would have induced her to eat them. I am happy to add that this lady, through metaphysics, has since come out of her bondage into a glorious freedom.

HELEN L. MANNING.

"Every once in a while I hear of somebody, man or woman, who has turned the century milestone and is trudging along toward a hundred and a quarter. Then I wonder if it wouldn't be possible for all of us to take a longer stretch of life instead of being bowled over at forty or fifty by gout or dyspepsia or paralysis. Here, for instance, is Miss Betty Webster, who has just died at one hundred and seven, and who only died then in consequence of an accident. She was a steady smoker all her life, so they say; but that is nothing against her. Nearly all men smoke, and women have as good a right to do this as they. By the way, I have heard that a diet of nuts (all kinds) and bananas will enable you to live pretty nearly forever. But we are carnivorous animals, the only difference between us and the tiger being that he likes his meat raw and we like it rare. Did you ever think of that? There are other resemblances, but I don't care to refer to them at this writing."

—*Exchange.*

IS FAITH OMNIPOTENT?

If thou canst believe, all things are possible to him that believeth.— Mark ix. 23.

The incident referred to is not merely remarkable but startling, for it sets us to thinking along unusual lines. We very naturally ask whether Jesus meant all he said, or whether the expression used, "All things are possible to him that believeth," was merely rhetorical and intended as a severe rebuke of the scepticism which prevailed among the higher classes and was reflected in the lower. It is evident that the little audience which had gathered on the occasion were astounded at the utterance, and still more astounded at the complete cure which immediately followed it.

The same incredulity has prevailed during the last nineteen centuries, and it is certain that if the Lord should reappear and repeat his words and his miracle we should be torn by bewildering doubts and declare that his statement was opposed to the scientific knowledge of our time. We could no more accept it as the revelation of a law higher than the physical laws with which we are acquainted than did the two or three learned Pharisees who looked askance at each other and said, in the language of a shrug, that Jesus was simply an honest enthusiast, ignorant of the inexorable forces which govern the material universe.

Suppose we spend a moment in asking what Jesus could have intended to convey to his hearers by the phrase, "all things are possible to him that believeth." It is clear that he used no figure of speech, but told what he regarded as a literal truth. He was either mistaken in judgment or we have done ourselves an injury in not accepting his statement and making it a factor in our lives. In the general opinion of our day, and it is a day of brilliant scientific achievement and wonderfully successful research, the body controls the mind far more than the mind controls the body. Jesus declared, however, that the mind is the imperator, and that even our physical functions, our health as well as the measure of happiness we enjoy, depend very largely on what we believe or do not believe; in other words, that a man is what his mind makes him rather than what his body makes him. A good thought, according to the revelation of the Lord, is better than a powerful drug. While not denying that the world is filled with

physical disorders and derangements, he intimates that we must seek for the cause of evil in the hearts of men, and allows us to infer that if our thinking were true and our feelings pure, or, to state the matter in a different way, if we lived closer to God and regarded him as an actual rather than a theological Father, we should have better bodies as well as more wholesome souls. Diseases are the consequence of conditions of mind, and when the mistakes of the mind are rectified the ailments of the body will be cured.

At first we turn aside from such a theory as irrational and unpractical. Science arches its eyebrows and wonders how long mere dreamers will impose on the populace. Religious folk attempt to explain the words of Jesus in some odd fashion that is unsatisfactory to themselves and to everybody else. But there stands the statement—firm, inflexible, and imperative.

On second thought, we get a faint glimpse of something that makes us tremulous. It is true, after all, that some maladies have been cured by the remedial agency of faith. We can no longer sneer, for the facts are not to be denied. Even the family of Thomas has examined them and been forced to admit them. A poor creature hobbles on his crutches to the shrine that contains a sacred relic and in a few moments leaves the crutches behind and goes home whole. Was the cure effected by a miracle; was the relic the prime cause of it? Not at all. He simply had the miracle-working power within himself, and the relic roused it into activity. He believed, and that unusual condition of his mind started the hitherto dormant forces of his body and he became a well man. It was the thought in his mind, the feeling in his heart, that ministered unto him; and he suddenly discovered, as suddenly as though the heavens had opened and an angel had descended to make the announcement, that Jesus did not indulge in hyperbole, but stated the simple, unvarnished truth that "all things are possible to him that believeth."

The best parts of a man are his brain and his heart. If these are wrong the whole man is wrong, and if these are right the whole man is in a position to acquire health and to keep it. Diseases, many of them, are the consequence of mental conditions, and curative medication is to be found in nobler thoughts and feelings rather than in opiates and stimulants.

If we turn from body to soul, what a magnificent prospect

opens before us! Faith is the food that furnishes strength; doubt is the chronic indigestion that makes us weak and despondent. There is no despair when we can see the face of God by looking heavenward. Give us the globe for a footstool and a constellation for a chariot, satisfy every craving of physical appetite and every mental aspiration, but deny us any measure of faith and the sun shines in vain, for the cloud within darkens the whole landscape of life. Better faith with nothing than doubt with everything. By him who believes, the mountains are removed, the valleys are filled up, the crooked ways are made straight. He travels heavenward with a grateful heart, accompanied by a "cloud of witnesses" who guard him night and day.—*Rev. George H. Hepworth, in the New York Sunday Herald.*

HE HAD NO APPENDIX.

Ex-Congressman Augustus W. Cutler, of Morristown, N. J., is enjoying rather a grim joke at the expense of the medical fraternity. For three weeks Cutler has been confined to his home, suffering from what the physicians declared to be appendicitis. He had experienced a similar attack some years ago and felt no uneasiness. However, as the present attack proved to be too much for the remedies applied, Mr. Cutler finally consented to undergo an operation. Dr. McBurney, the New York specialist, performed the operation. Mr. Cutler was placed under the influence of anæsthetics, and the surgeon made an incision at the proper point. But he didn't find the vermiform appendix. Mr. Cutler didn't have any. So the incision was sewn together, and nature is now finishing the job. Mr. Cutler is recovering from the effects of the operation, and will soon be around again. He now chuckles when appendicitis is mentioned. "I read of a Boston man," he says, "who took a precautionary step which I think I shall follow. He wears a card pinned to his undershirt which bears this inscription: 'My appendix has been cut out.' He says he does this to keep the doctors from operating on him for appendicitis in case he is picked up in a fainting condition on the street some day. I think I'll do the same."—*The World, N. Y.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

FREEDOM IN PROGRESS.

During the confirmation of the Right Rev. Frederick Temple, D.D., the new Archbishop of Canterbury, at Bow Church, London, recently, a mild sensation was caused by the chaplain of the late Bishop of Bath, who made a formal protest against the proceedings. He asserted that Dr. Temple was a self-confessed believer in the Darwinian theory of evolution, and insisted that, as "this doctrine is incompatible with the Book of Common Prayer and the Articles of Religion," the Royal Commissioners should refuse to confirm the appointee. The protestant, however, was curtly refused a hearing.

The Church, in all past ages, has accepted the conclusions of science with great reluctance, and only after they had become the common belief of all outside the pale of orthodoxy. Indeed, the Established Church of Great Britain has been regarded as scarcely less unyielding than Romanism itself, while the British people, as a whole, are notoriously averse to innovations of any kind; yet, before the end of the nineteenth century, this radical, anti-biblical proposition concerning man's origin seems to have gained the indorsement of England's chief ecclesiastical dignitary! This significantly illustrates the progress of freedom in both scientific and religious channels in the most conservative of nations.

* * *

Knowledge, truth, love, beauty, goodness, and faith alone give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt that makes us meditate, the death that startles us with mystery, the hardship that forces us to struggle, the anxiety that ends in trust—these are the true nourishment of our natural being.—*James Martineau.*

A SOLILOQUY.

When I feel restless at night and cannot sleep, what do I do? I lie and think—not on every-day classic subjects, nor about anything on this plane of life. I think of high planes—of spiritual life. I close my eyes and see beautiful pictures. I hear beautiful sounds. Now it lightens up over there, and I see Christ surrounded by beautiful clouds. I also see a Christmas tree, beautifully decorated. A Christmas tree is associated with Christmas. Christmas is Christ's birthday, and anything associated with Christ means happiness and gladness; so a Christmas tree is inclosed in happiness and gladness. I place it with the picture that I see of Christ. No! I push the tree—the material part—away, leaving the happiness and gladness with the picture of Christ. So I send the material part down to the earth-plane of life, where it belongs. Soon the picture begins to fade, and at last vanishes from view altogether—with a smile. E. F.

[The above soliloquy is by a New York lad of eleven years, who left his bed one night after retiring, for the purpose of putting his thought on paper while it was fresh in mind. His mother, who is interested in metaphysical philosophy, found the paper in his handwriting, questioned him, and learned that it was no uncommon thing for him to lie awake thinking in similar lines while the rest of the household slept. The original manuscript, in the lad's own handwriting, was brought to us by the mother. The parties are all well known to the editors, and the facts are authentic. —Ed.]

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THE OUTER WORLD.

"Knowledge of the natural world is gained by the use of sound physical and mental organs, and is tested by common experience. To a man of defective vision, objects assume appearances other than those they present to one whose eyesight is normal. It is, of course, true that where a 'Peter Bell' sees only 'a yellow primrose,' the lover of nature, or the botanist, sees much more; but this power possessed by the artist or the scientist of 'seeing more' is one he shares with all those whose intellectual gifts and cultivation resemble his own. None the less, it is true that all knowledge of external forces is limited to the impressions the mind is capable of receiving. When, however, any such impression is common to all, and becomes so either from universal experience of its truth—so far, that is, as the truth implied concerns the relation of the force to the individual, or because of the testimony of those whose experience has verified it (which may be said to constitute for the world at large experience by proxy)—it passes into the sphere of practical knowledge; knowledge, if not of the 'thing-in-itself,' at least of the thing as it presents itself to the human understanding."—*From "A Defence of Agnosticism," in The Literary Digest.*

SIGHTS AND SOUNDS OF PAST AGES.

People are now familiar with the idea of storing up sound for future use so that a man's voice can be heard long years after he is dead. It has been recently suggested that somewhere in the storehouse of nature the sight of all that has taken place is stored up, and that Moses got his account of the creation from a kind of kinetoscope which was disclosed to him as he stood in the cleft of the rock and saw the picture of the procession of events pass by. As Dr. Johnson said, we have seen so much that we are prepared to believe more. When people in New York City can hear the roar of Niagara, when machinery can be driven by a water-wheel five hundred miles distant, when we can see through boards and take photographs of a fat man's bones and the money in his pockets, when we can talk with our friends a thousand miles away and recognize the tones of their voices, when we can warm the baby's milk at night by touching a button, we must be obstinate, indeed, if we refuse to believe anything. There is nothing in the "Arabian Nights" as marvellous as the things we see in the electrical exposition in New York. And yet, if we apply the logic of David Hume in his essays on the miracles to these things, we should refuse to believe that a photograph of a living man's skeleton may be taken. Hume refused to credit the miracles because they are contrary to all human experience, and nearly all the phenomena at the electrical show are contrary to human experience. It is a matter of curious speculation: Have we reached the limit of knowledge of electricity, or are we upon the threshold of scientific revelations? Will we in time discover that apartment of nature's storehouse where she keeps the sights and sounds of past ages?—*Baltimore Sun.*

* * *

The Rev. Thomas Cole, pastor of a Methodist Episcopal Church at Houston, Texas, is the victim of a very peculiar freak of nature, and from being a black man by birth is rapidly turning white. He says the change began to manifest itself in 1883, when he was working for the late Dr. McClanahan, of New York. It first appeared in a little white spot on his wrist. Since then the white surface has begun to enlarge and spread all over his body in spots of various dimensions, from seven inches in length to three and four inches in width down to spots not larger than the circumference of a large-size bird-shot. He says his body is striped like a zebra. His hands are nearer white than black, and his face is beginning to turn, making him a very conspicuous object. He being naturally very black in color, the contrast is all the more striking. As he is attracting a good deal of public attention, and being avoided as a leper, he called at a newspaper office to ask that the statement be made that his physical peculiarity is the result of a freak of nature, and not caused by any disease. He has always been perfectly healthy and has never suffered the least physical inconvenience in consequence of this peculiar trick that nature is playing upon him.—*Evening Telegram, N. Y.*

EDISON AND HIS INVENTIONS.

Mr. Thomas A. Edison has told the reporters in Paris that the ordinary phonograph employed in commerce does not begin to compare with the latest machines that he uses in his private experiments. "With the latter," he says, "I can obtain a sound powerful enough to reproduce phrases of a speech that can be heard perfectly by a large audience. My last ameliorations were with the aspirate sounds, which are the weak point of the graphophone." An instance of the terrible labor necessary to success in the perfection of an invention is given by Edison in the following simple phrase: "For seven months I worked from eighteen to twenty hours per day upon the single sound 'specia.'" Edison would patiently and persistently say to the instrument, "specia," and the instrument, like a child learning to talk, would with equal persistence answer him with "pecia." He says that it was enough to make him crazy, but he stuck to it until he succeeded. "Now," he remarked, "you may read a thousand words of a newspaper at the rate of 150 words a minute and the instrument will repeat them to you without an omission."

With what delight will generations to come linger over this charming story of the young inventor, sitting day after day, through the long hours, in the seclusion of his laboratory, teaching the mechanical child of his brain to talk plainly! "You can imagine," he explained to his Parisian interlocutor, "the difficulty of the task that I accomplished when I tell you that the impressions made upon the cylinder are no more than a millionth part of an inch in depth, and are completely invisible, even with the aid of a microscope."

Mr. Edison confirmed the report that he has nearly perfected an invention which will allow a man in Wall street, New York, for instance, to telephone to a friend in Central Park, and to see the friend at the same time. He has already succeeded in reproducing images at a distance of a thousand feet. It would, he thought, be ridiculous to dream of seeing any one between New York and Paris. "The round form of the earth, if there were no other difficulty in the way, would make the thing impossible." Mr. Edison says he has given a great deal of thought to the problem of ærial navigation, and he adds that the chief development of electricity will come only when we have found a more economical manner of producing it.—*Exchange.*

* * *

We have been taught for ages that if we believe in God, in Jesus, in the Bible, in the church, in this and that fetich, outside of ourselves, we will be saved; but no one can reach the goal of his eternal joy and welfare until he believes in himself—his inmost self—and cultivates purity of heart and cleanliness of mind; then he shall "see God," which is his own perfected being, made so by his own good labors.—*Universal Republic.*

TESLA AND HIS WORK.

Another of the ideas that Nikola Tesla is working out is that of the transmission of intelligence, and perhaps of power, across wide spaces without the use of any connecting wire. This, of course, is not the experiment of trying to "do something by means of nothing." It is entirely scientific. It is an effort to utilize the earth itself as an electric conductor. It is an attempt to get at the law of those earth-currents of electrical force in a way to devise some method of getting the mastery of them, and of bringing parallel currents, though widely separated in space, into "resonating" relations with each other, the one electrical current being turned to the other. As Mr. Tesla himself has said:

"In connection with resonance effects and the problem of transmission of energy over a single conductor, I would say a few words on a problem which constantly fills my thoughts, and which concerns the welfare of all. I mean the transmission of intelligible signals, or, perhaps, even power, to any distance without the use of wires. I am daily becoming more and more convinced of the practicability of the scheme; and, though I know full well that the majority of scientific men will not believe that such results can be practically and immediately realized, yet I think that all consider the developments of recent years by a number of workers to have been such as to encourage thought and experiment in this direction. My conviction has grown so strong that I no longer look upon this plan of energy or intelligence transmission as a mere theoretical possibility, but as a serious problem in electrical engineering which must be carried out some day. The idea of transmitting intelligence without wire is the natural outcome of the most recent results of electrical investigation."

Some enthusiasts, he says, have expressed their belief that telephoning to any distance by induction through air is possible; for himself, he cannot stretch his imagination so far, but he declares his firm belief that it is practicable to disturb by means of powerful machines the electrostatic condition of the earth, and thus transmit intelligible signals, and perhaps power. We need not be frightened, he says, by the idea of distance. To the weary wanderer counting the mile-posts the earth may appear very large; to the astronomer it appears very small. So, Tesla thinks, it may seem to the electrician. The "big earth," as we call it, contains a certain capacity of electricity. Let the electricians of the world find out how to measure that capacity, and then, reasoning solidly from one point to another, find out how to convert the "art and mystery" into the art and mastery of it, for the world's every-day uses.—*Chicago Herald.*

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A son of a Yankee Congregational minister, and a classmate at school and college of the late Henry Ward Beecher, writes to the New York *Evening Post:*

"As children we were often overshadowed by the assemblages of the 'Suffolk and Norfolk County Associations,' and I do not believe that any of those men were hypocrites. Dr. Storrs, of Braintree, father of the present Dr. Storrs, of Brooklyn, was one of them. He often came to Dorchester on an exchange. He was a fearfully eloquent preacher. In his excitement he would pound the Bible and thrash the cushion with a vehemence that was as terrible as the doctrines he enforced. He would picture the danger of the unregenerate soul, the death-bed of the sinner, the day of judgment, and the writhing of the damned in the lake of fire and brimstone, with all the power of his oratory, with shouting voice and glaring eyes. Had he not been preaching against the devil, we would have supposed that the devil himself was in the pulpit. When Dr. Storrs, Dr. Beecher, Dr. Finney, or any of these terrible men came home to dine, and cracked their jokes at the table, what wonder was it that we poor little children who had just been frightened by them nearly to death wondered 'how they could'? That was indeed a mystery."

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STARS AT CLOSE RANGE.

The study of the stars is likely to be revolutionized by a new discovery. Before long telescopes will be provided with lenses not of glass, but of oxygen gas. They can be made of almost unlimited size, so that the heavenly bodies may be inspected at comparatively short range. The moon will be brought within a few miles, so that every topographical feature of the side which it turns toward the earth may be explored and mapped. The problem of the so-called canals of Mars will be solved, and, if that planet has any inhabitants, the fact will be ascertained. In short, astronomical science will leap into a new era.

Such are the claims made for an invention which is the achievement of Professor Elmer Gates. The beginning of it was simply a short piece of iron tubing, in the ends of which pieces of glass were set. The little cylindrical box thus made was filled with oxygen gas. Now, it has been ascertained by Professor Dewar that oxygen is magnetic. He found that in a liquid condition it could be picked up by a magnet like iron filings. Professor Gates turned this fact to account by converting the iron tube into a magnet, winding it round and round with fine wire.

A gas, of course, is composed of particles of matter flying about and exercising toward each other a mutual repulsion. Thus it will be understood that the molecules of oxygen in the little box were attracted toward the magnetized iron ring, so that the density of the gas was less in the middle than near the ring. Professor Gates used the box in place of a glass lens, and made photographs with it. Here, then, was the discovery —namely, that oxygen gas would serve instead of glass as a material for lenses. Professor Gates says that he can build a lens fifty feet in diameter,

which will photograph the moon on such a scale and with such accuracy of detail that the surface of our satellite may be studied to an advantage never dreamed of hitherto.

But this is by no means all. The lens of oxygen gas is necessarily far more perfect than any glass lens can be made, inasmuch as the particles of oxygen under such conditions as those described arrange themselves in accordance with mathematical law. Again, it is an accepted truth that lenses of glass have their limitations. In other words, their usefulness in telescopic work does not increase indefinitely with bigness. The lenses made for the Lick and Yerkes observatories represent the limit of size in glass lenses. Bigger ones could not be rendered available for practical purposes. With oxygen lenses it is quite otherwise. Professor Gates believes that there is practically no limit to the size of the oxygen lens. His discovery will bring the whole stellar field into comparatively near view, and the astronomy of the near future will be a science enormously more far-reaching and comprehensive than at present. Think of a telescope with a lens fifty feet in diameter! What might not this gigantic eye search out in the realms of space as yet unexplored? The topography of Mars and the other planets which attend the sun will become familiar. If there are any people on the Martian orb some means may be found to communicate with them. Even far-off Jupiter may be watched as it cools off and gets ready to support the population which eventually doubtless will be evolved and furnish inhabitants for that huge world, many times the diameter of the earth.—*Washington Post.*

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WHAT IS FORCE?

Force is divinity in action. It has been described as inseparable from matter and for that reason dependent upon it. But the fact was overlooked that matter itself was but force in its dynamic and receptive character, the feminine and maternal side of things. Reichenbach discovered an imponderable universal energy allied to heat, light, electricity, and magnetism, yet discrete, which permeated everywhere the most solid substances. This is named the "Od." Then Crookes learned of a matter transcending that which comes within the purview of our common sensibility, purer than light and more potent than electricity, if not the ether itself. This he names radiant matter. Roentgen has now explored further and brought the occult actinic ray into open demonstration, as penetrating substances regarded as opaque and revealing shapes that had been hidden from our eyes. Every step brings us toward the Infinite Energy, and the demonstration that there is nothing hid that shall not be revealed. The Apocrypha of spiritual and superior physical knowledge, that have been so much misunderstood and ignored, are fast becoming Apocalypse, and the energy which is everywhere endowing men with ability to know superior

truth and to exercise miraculous powers. Force, so far from being blind and fortuitous, is manifestly intelligent, and operative to the best ends.—*Alexander Wilder, M.D.*

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BRAINS OF PLANTS.

The manner in which the mimosa closes its stalks and leaves at the approach of darkness is very interesting. As the gloaming gently falls the leaves move upward toward each other till they touch; the secondary leaf-stalks slowly droop till they are nearly parallel with the main leaf-stalks, which in their turn fall till they point to the ground. Thus it folds itself at the close of day, and there is no doubt, if it were not allowed to sleep, it would, like ourselves, soon die. This is not only an example of the necessity of sleep for the repairing of nervous energy and recuperation of brain power, but a proof of the existence of the same in the vegetable kingdom.

Then there are the carnivorous plants, the Venus fly-trap (Deoncea), for instance, which will digest raw beef as readily as its insect prey. From glands with which its leaf is provided fluids are poured out which resemble the gastric juice of the animal stomach in its digestive properties. The matter of the insect body or meat is thus absorbed into the substance and tissues of the plant just as the food taken into the animal stomach is digested and becomes part of the animal fabric. In the animal, digestion can only be commenced by the brain force acting by means of a nerve upon the gastric gland. We may, therefore, concede that it is the action of the same power in the plant that produces the same effect.

There is no structure in plants, so far as its functions are concerned, more wonderful than the tip of the radicle. The course pursued by the radicle in penetrating the ground must be determined by the tip. Darwin wrote: "It is hardly an exaggeration to say that the tip of the radicle, endowed as it is with such diverse kinds of sensitiveness, acts like the brain of animals. The brain, being seated within the extreme end of the body, receiving impressions from the sense organs, directs the several movements." I do not quite agree with this, but I believe it to be another example of that brain power which is the cause of all plant movement. In the commencement of plant life we find, in the case of the pea or bean, for example, that the radicle emerges at one end of the seed and the plumule at the other. What causes the radicle to descend and the other to ascend? If the seed is so placed that the radicle comes out at the top the result is the same, for the radicle immediately turns round and grows downward. It cannot be gravitation, although Darwin thought it was, because that would have the same effect upon the plumule. There can only be one reason, and that is the existence of a directing force or brain power.—*The National Review.*

THE WELL OF TRUTH.

On Christmas eve, within the stately church,
Gleam myriad candles, countless as the stars
Which deck Night's sable robe; and curling wreaths
Of perfumed incense softly rise and float,
In ever-changing circles, as the organ's voice
Swells forth rejoicing in triumphant strain.

Grave priests, with saintly mien and vestments rare,
Embroidered o'er with symbols of the cross
And crown, in threads of gold, most intricate,
Chant now their mournful dirge, then rising high,
Proclaim the triumph of the Son of God,
And spread his message to the sons of men.

Without the church the snowflakes gently fall,
And garb old Mother Earth in robes of white.
Two pilgrims, resting from their daily toil,
Had laid them down, seeking a respite brief,
Footsore and weary; one a beardless youth,
One bent and hoary with his many years.

Thus spake the youth: "My father, I have toiled,
Followed the narrow path, and bowed my head
Each night and morning to the will of God;
Obeyed each mandate of the Holy Book,
Nor broken bread on days decreed to fast.
Thy age gives wisdom—do I seek the Right?"

Then spake the elder pilgrim, as he laid
His hand upon the youth, with gentle touch,
Yet with a troubled mien: "Thou seekest Truth,
My son, and in that search take as thy guide
The dictates of the heart; thy riper years
Shall lead thy footsteps to the Well of Truth.

"Thou art within the fold, and in thy path
Lie beacon lights to guide thy wand'ring steps.
Why should I turn thee from thy chosen course,
Unless, forsooth, a purer light be mine?
List to the tale of truants from the fold,
Then go thy way, or follow as thou wilt.

"The Blessed sleep. Without the fold night falls,
The air grows chill; within the Blessed sleep.
Yet, brother, as we lie here in the dark,
And woo in vain the drowsy goddess Sleep,
A word may cheer us in our lonely watch,
And help dispel the shadows of the night.

"Once we were dwellers in yon happy fold,
Content to browse within its verdant fields;

Nor sought more distant pastures day by day.
Faith's crystal waters quenched our childish thirst.
Why should we question whence the fair stream flowed?
What cared we for its source? We drank our fill.

"But some there are, within each fold, who doubt
And claim the water purer at its natal spring;
Yet, as they ventured forth, in pastures new,
Seeking the Well of Truth, pure, undefiled,
In vain we waited tidings of their search,
For they who leave the fold can ne'er return.

"Then, older grown, we broke the barriers down,
And, free to wander, sought the Well of Truth,
Delved deep in musty tomes, where lay enshrined
The sacred cults of nations long forgot;
Papyri pregnant with their mystic lore,
And faded parchments writ by sages old.

"Strange records rudely cut in bricks of clay,
Chiseled on pylons vast or granite sphinx;
The law of countless millions 'neath the rod
Of Egypt's rulers, in those days long past,
Now half effaced and meaningless to man.
Thus hath the idol oft outlived its god.

"Then sought the fountain-heads of living faiths,
To quench our thirst at each eternal spring;
Deep draughts of crystal wisdom, gladly drawn,
From Koran, Talmud, and far Eastern books;
Sage counsels of Confucius, the All Wise,
And loving precepts from fair Buddha's law.

"Yet each pure source seemed but a turbid spring,
Whence Truth and Falsehood, strangely mingled, flowed;
Where grew rank weeds of creed and dogma old,
By baneful superstitions daily fed.
Why further seek, then, in the written scroll?
Creeds die and nations e'en but mortal are.

"Look not for Truth, in childish hopes and fears,
In vain beliefs of ages, quick or dead.
Each but an alloy is, wherein 'tis found
The baser metal oft outweighs the gold.
Seek in thyself, deep hidden in each heart—
There, and there only, lies the Well of Truth."

The old man ceased, and stood awhile in thought,
Then, from the belfry high, the glad bells rang
Their tidings to the world, with joyful voice—
"Peace, peace on earth; good will, good will to men!"
The youth looked up and smiled, then bowed his head.
And thus they parted, each to seek the Truth.

—*G. W. J. Angell, in the New York Herald.*

BOOK REVIEWS.

WHAT IT COSTS TO BE VACCINATED. By Joseph Collinson. 46 pp. Cloth, one shilling. The Humanitarian League, publishers, London, E. C., England.

The centennial anniversary of Jenner's famous surgical operation, which resulted in the wide-spread but barbarous practice of vaccination, was recently celebrated in several European capitals. And now that the adoption of this so-called "preventive" of disease is made obligatory in some quarters by legal enactment, Mr. Collinson's vigorous and timely protest should be welcomed by every one of humanitarian impulses. The book has a preface by Earnest Bell, M.A., that challenges the attention of medical men throughout the world. The author of this work is plainly not a fanatic, but a thoughtful, dispassionate, scientific reasoner. He examines the subject from every stand-point, presents official statistics to prove that vaccination has increased the death-rate of infants, and concludes with an appeal for the rescinding of all statutes that render compulsory what Professor Newman has called "an unendurable usurpation that creates the right of resistance."

TRUTH IN SONG. By Clara H. Scott. 79 Gospel Hymns. Boards, 25 cents. Published by the author, Chicago. [For sale by the Metaphysical Publishing Company.]

This work contains the words and music of a most delightful collection of spiritual poems. It fills a need long felt by those who find the ordinary Christian hymn-book unsatisfying on account of its sectarian narrowness. The restrictions of orthodoxy (in the usual sense) are agreeably absent from these inspiring pages, which manifest a degree of true religious feeling and spiritual insight that is at once instructive and melodious. Indeed, the music is alone worth the low price asked for the book, most of it being of the author's own composition. The work is designed for "lovers of truth everywhere," which accounts in part for its wide circulation among friends of the new thought.

DIVINE SCIENCE. By Mrs. Fannie B. James. 126 pp. Paper, 75c.; cloth, $1.00. Published by the author, Denver, Col.

The sub-title of this book is "New Light Upon Old Truths," which is often found of more value than the converse of the proposition. The work contains a series of lessons on the science of right living, the point of

view being generally biblical. The author's ideas are mainly in line with the metaphysics of to-day, and an impartial study of her book cannot fail to aid in an inner awakening that will result in those conditions of harmony and wholeness called "good health." Beginners in the new philosophy of life could scarcely be presented with a more important stepping-stone to the higher truths of being that are now rapidly making their way among all classes.

BORN OF FLAME. By Margaret B. Peeke. 299 pp. Paper, 50 cents. Authors' Publishing Company, publishers, Chicago.

A novel that inculcates metaphysical principles in a dignified and worthy manner claims the attention and merits the approbation of all earnest thinkers. This is the second edition of Mrs. Peeke's book—a fact that demonstrates the popularity of anything that savors of Oriental mysticism, even when, as in the present work, the material seems to have been drawn from the hobgoblin tales and fairy-land traditions of the most dreamy and obscure sections of the East. If the author were better acquainted with the profound spiritual philosophies and sciences that have been evolved through centuries of Oriental investigation, her skill as a novelist might have been employed in one of the most fruitful and suggestive fields afforded by civilization in any age. But the pictures of life and conduct presented in this book almost outdo the nightmare conceptions of a Marryat. As a tale it is interesting, but its educational value is extremely doubtful.

THE MASTERY OF FATE. By Professor P. Braun. 97 pp. Paper, 50 cents. Published by the author, Beloit, Ks.

This is a compilation of articles that have been published under various headings in "The New Man," a monthly journal published by the author. They make an attractive book that will prove helpful to many who are in conflict with the illusions of their lower selves. Although many of the truths are familiar to readers of this class of literature, yet they are of a character that merit repetition. "By keeping the divine ideal in mind, we transform outer defects into harmony with the ideal cherished." This statement is characteristic of the general contents.

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OTHER NEW PUBLICATIONS.

SOUL HELP FOR INVALIDS. By Mary E. Robbins. Fifth edition. 44 pp. Paper, 25 cents. Published by the author, Watkins, N. Y.

ESOTERIC VIBRATIONS. By W. P. Phelon, M.D. 35 pp. Paper, 25 cents. Hermetic Publishing Co., publishers, Chicago.

THE MEANING OF SUFFERING. By Horatio W. Dresser. Paper, 10 cents. (Chapter V. of "The Power of Silence.") Philosophical Publishing Co., publishers, Boston, Mass.